

DETAILED REPORT

OF A

TOUR IN SEARCH OF SANSKRIT MSS

AND

IN KASHMIR RAJPUTANA AND CENTRAL INDIA

BY

C. BUHLER

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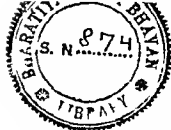
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*Detailed Report of a Tour in search of Sanskrit MSS made in
Kasmîr, Rajputana, and Central India.—By Dr G. BANNER.*

PART I.—KASMÎR

A.—PERSONAL NARRATIVE

The order of Government to proceed on a tour to Kasmîr, Rajputana, and Central India in search of Sanskrit MSS reached me on July 18, 1875. I started from Surat on the following day, and left Bombay for Lahore on the 21st. The first information connected with my mission reached me at Ghazimûd, the station for Delhi. A native assistant who had gone on ahead met me there, together with my old friend Pandit Visveśvarnâth Naval Goshimî, of Delhi. The latter brought me the welcome news that a library of the Digambara Jainas, who are numerous in Eastern Rajputana and the neighbouring portions of the North-Western Provinces would be opened to me whenever I came to Delhi, and that a catalogue of it was being prepared for me. Though I was unable to stop at Delhi, still this information was very gratifying, as the Digambaras of Northern India were one of the sects whose literature, hitherto hardly known, I intended to explore.

Lahore was reached on the 25th, and I had to make there a stay of three days in order to equip myself for the march through the hills. Through the kindness of Pandit Rādhākīshn, Mahārījī Ranjit Singh's former Jeshī, who throughout took a deep interest in the search for the remnants of Sanskrit literature, I was enabled to employ this period profitably for my object. Pandit Rādhākīshn gave me the names of his Kasmīrī correspondents, and such information about the libraries and scholars of the Valley as he possessed. He introduced me also to some emigrants from Kasmīr, and to Pandits who had visited the country. With their help I was able to lay a foundation for the list of possessors of libraries, which will be given further on, and to obtain some idea of what was before me. Through Pandit Rādhākīshn I obtained also the first nucleus of my collection of MSS from Kasmīr, copies of the *Śrīharsaśāstra* of Bāna, and of Bhartrihari's *Vākya-padīya* with a portion of Panyarīya's commentary.*

I left Lahore on July 29 for Gujarat, whence I took the old Imperial route into Kasmīr via Bhimber and the Pīr Panehāl. During the march there was little information on Sanskrit or Sanskrit books to be gained. I found, however, a Panjābī Pandit at Naushera, and at Rājaurī, the ancient Rājapuri, I had an interview with a genuine Kasmīrian Brahman. This man, though unable to speak Sanskrit, showed a certain acquaintance with Kasmīrī history, and with sacred matters which a Brahman ought to know. He knew that the ancient name of Rājaurī was Rājapuri, that it was mentioned in the *Rājatarangīni*, and had formed in olden times, just as now, part of the possessions of the rulers of Kasmīr. He was well acquainted with the Brahmanical ceremonies which, he said, he performed for the Kasmīrians of Rājaurī. His knowledge of the Vedas was limited. He recited the beginning of the *Rigveda*, and called himself a Rigvedī of the Kātya Śākhā. This information, which later proved to be a mixture of truth and error led me at first to expect to find in Kasmīr a new redaction of the *Rigveda* though I suspected at once that the name must be a mistake. The Śākhā which the Bhatta meant was

* I little expected that I should not see the good old Pandit again. But I did rather unexpectedly in October 1875 before my return from Kashmir. Sanskrit learning has been in him a true friend and his native town a zealous worker on the intellectual reform and progress. He was one of the first natives who all well Europeans to see his collection of MSS, and he first addressed the Government of India recommending that the Sanskrit MSS. preserved in the above libraries should be catalogued.

that of the Kāthas, a branch of the Black Yajurveda, and he probably called himself a Rigvedī because he happened to know the beginning of the Rigveda.

One other little remark regarding the meaning of the name of the *Tohī*, along which a considerable portion of the Blumberg route passes, may here find a place. *Tohī* has sometimes, e.g. on most of our maps, been taken as a proper name. But it is merely an equivalent of the Indian *nadī*, 'river'. According to the statement of my guides, which I heard repeated over and over again, a *tohī* is a perennial mountain stream; while those torrents that cease to flow during a part of the year are called *kūssī**. Most, if not all, *Tohīs* have special names, which, however, are little used, just as the names of the Indian rivers are frequently omitted by the inhabitants of their banks for the generic appellation *nadī*. The ancient form of the word *Tohī* is *Taushī*, or *Taushā*. The former occurs in the *Rājataranginī*, while the *Nīlamatapurāṇa* has the form *Taushā*. In the latter work the *Āpagī*, *Taushī*, and *Chandrabhāgī* are named together. Probably the word is connected with the Sanskrit *tush āra*, 'cold,' i.e. 'snow,' the sibilant of which has been changed to *h* in Sanskrit *tushāna* also, and means etymologically 'a river produced by (the melting of) snow and ice'. These facts will show how little reliance is to be placed on the identification of the *Toutapos* of the Greeks with the *Rajauri Tohī* †.

I reached Srinagar on August 11. On my arrival I received from Major Henderson, the Political Resident, a memorandum on Sanskrit libraries and books, prepared by Bibū Nūmbar Mukerji, and a very valuable catalogue of such Sanskrit works as were said to be extant in Kāśmīr. I was also enabled to enlarge my list of possessors of libraries. On the 13th I saw Divān Karpāram who introduced to me some of the chief Kāśmīrian Pandits. On the following day I had an interview with H. H. Mahārāja Rina Virasimha. The Mahārāja himself is well acquainted with Sanskrit and understands it perfectly, though he does not speak it. He is also versed in the Śāstras, especially in Vedānta and Dharma, on which latter he is said to have composed a treatise. He received me very kindly and gave orders that all Pandits whom I might wish to see should be asked to visit me, and that every assistance should be given me. He was also good enough to take me to his Mudrissa, and to allow me to examine some of the pupils in

* *Kūssī* appears to be a Kāśmīrī word, and the feminine of *kū* 'small.'

† Lassen, *Ind. Alt.* I. 55, 2nd ed.

his presence. The active manner in which he took part in the examination showed that he was well acquainted with the subjects taught, and that he took a real interest in the work of education. This *Madrassa*, which is the chief educational institution in Kāśmīr, contains, besides a Sanskrit college where poetry, poetics, grammar, and philosophy are studied, Persian classes and a school of industry. Mathematics also are taught, according to a Dogra translation of the *Īlālātī*. Its head is Pandit Rāmji, the son of Pandit Rājāk, who combines the office of Superintendent of Education with that of a revenue officer in the Plik, Vija, and Tril parganas. I examined several classes in Sanskrit, Euclid, and algebra, and most of the boys did very fairly.

On the following day, the 15th of August, I received the first visit from a Kāśmīrī Pandit, Dayārām, from whom I obtained at once a great deal of valuable information. Through his father, the late Pandit Sūchhrām, who appears to have been a man deeply versed in the *Sūtras* and in the ancient history of his country, Pandit Dayārām has become the possessor of much valuable information on the ancient geography of Kasmīr. A good many of the identifications of places mentioned in the *Rājataranginī*, which I shall have to mention in the sequel, have been made with his assistance. One of his explanations may find its place here, as it stood me in good stead on an expedition which I undertook a day later. As I had just edited Bilhana's *Vikramānkaśataka*, I was greatly interested in the author's statements regarding his Kasmīrian home. I read to Pandit Dayārām the verse (XVIII 71) in which Bilhana says that his family lived at Khonamukha, a village close to Jayavana, which latter was one and a half *gautamī* from Pravarapura. The Pandit at once said that Khonamukha was now called Khummoḥ and that in the *Rājataranginī* it was called Khumamukha though I had not informed him that General Cunningham had already made this latter identification. He also told me that in Kasmīr a *gautamī* was always reckoned two *las* and that my explanation of it as one *las* was not correct.

The next two days were holidays, on account of the Bāley festival, on which the Pandits went with the Maharaja to the Rumbig, a garden near the city. I used this respite to make an excursion to Khummoḥ in order to learn how far Bilhana's description agreed with the reality.

Khonamukha is situated about six or seven miles in the east of Srīna. At the road leads first along the right bank of the Anantī, through Pundān, or Panchān, as I heard it called an *Al'andathan*. Then it leaves

the river and runs north east through the straggling village of Zavan between which and Khunmoh some gently rising ground, about a mile in extent, intervenes. Khunmoh itself consists of two separate hamlets of fifty or sixty houses each, situated the one above the other on the slope of the hills. The latter form an angle about two miles east from Upper Khunmoh, one side of which touches the Vitasta, near Pindrethan, while the other runs towards the river near Pampur without coming very close to it. From the northern side of the hills which is called *Alhasmasur*, about three hundred feet up, issues a so-called miraculous spring, which, however, like ordinary springs, runs in favourable years only. Near it stand some fine *chenar* trees, and over its mouth is placed a stone slab which bears a long Sanskrit inscription in Śāradā characters, recording the *pratiṣṭhā* or consecration made in the Saptarshi year 51. A hundred feet higher up lie the *kunda* or tank of *Bhucane carī* and a house for the attending priest. Still higher up and close to the top is situated the famous *tirtha* of *Harshesvara*. A small stream flows at least in summer, from the angle in the hill chain east of Khunmoh. This brook is fed also by two springs which issue from *kundas*, or small tanks, in the village. One of them, situated at the entrance of Lower Khunmoh, is called *Somnāg*, and the other, in Upper Khunmoh, *Dānodarāg*. The *Somnāg* is a foul pool in which lies a half-defaced stone resembling a Greek funeral *stèle*, and bearing the representation of a warrior on horseback. Near the *Dānodarāg* several such *stèles* may be seen and a few fragments of idols. On its north wall are two small inscriptions, recording the placing of the slab on which they are written and illegible fragments of a third which must have been of considerable extent. Khunmoh is inhabited by a mixed population of Musalmāns and Brahmāns, or "Pandits." The latter possess not the slightest remnant of Sanskrit learning. They are either traders whose classical language is Persian or *puṣṭis* who 'do for the pilgrims what *Harshesvara*.' Both portions of the village possess many fine *chenar* trees. Upper Khunmoh shows remnants of an ancient temple, and a little south of Lower Khunmoh begin the famous saffron fields.

On comparing these actualities with Bilhana's description of the home of his youth, I was greatly struck with the faithfulness of his memory and the appropriateness of his description. He says (*Vikramānākhacharita* XVIII 70-72) —

(70) "At a distance of a *gavyūti* and a half from *Pravarapura* lies a place with high rising monuments (*chaityas*) called *Tajavana*

where a pool, filled with pure water and sacred to Takshaka, lord of snakes, cuts like a war disc the head of Kali bent on the destruction of Dharma

(71) "Close to it is a village *Khonamukha* by name, famed for the blessing of all excellence. The mast elephant Kali, afraid of bondage as it were, enters not its precincts covered by numerous sacrificial pillars shaped like tying posts.

(72) "What shall I sing of that spot, the ancient home of wonderful legends, a coquettish embellishment of the bosom of Mount Himālaya? One part bears the saffron in its native loveliness, the other the grape, pale like a cut of juicy sugarcane from Saravā's banks."

It is easy to recognize his Jyāmin in the modern Zeyn. If the position and the resemblance of the names were not sufficient to prove the identity, there would be, besides, the "pool of Takshaka," which, though no longer enclosed by next round stone walls, still preserves its old name. It lies to the south of the road close to the Mahommedan burial ground, and just beyond the last houses of Zeyn on the Khunmoh side. Near it and about the graveyard lie many sculptured stones, the last remnants of Bilhana's high rising (*chaitya*) monuments. The distance of the western portion of Zeyn from Śrinagar is also correctly given. It is certainly not more than a *gargīti* and a half, i. e. three *kos*.

No description of Khunmoh can be happier than Bilhana's calling it 'a coquettish embellishment of the bosom of Mount Himālaya.' Nothing could express more appropriately the way in which the village clings to the slope of the hills. If Bilhana describes his native place as 'the home of wonderful legends,' he probably refers to the tales connected with the *tīrthas* of *Bhutaneshari* and *Harsheshvara*. If he states that one part of Khunmoh produces saffron, he shows that eight hundred years ago the saffron fields were exactly in the same position where they are now. The first saffron flower I ever saw was shown to me close to Lower Khunmoh. By the grape-bearing part of Khunmoh the upper portion of the village is intended. Grapes grow everywhere in Kashmir. A philological note on the names of Khunmoh may conclude this notice of Bilhana's birthplace. The correct ancient form seems to be that given in the *Rājataranginī*, *Khunamukha* or *Khonamukha*. The form of the *Vikramānkocharita*, *Khonamukha*, owes its *kh* probably to the Jama copyist, who pronounced *kh* and *lkh* alike, and constantly puts the one for the other. The *o*, on

the contrary, for *u*, belongs to Bilhana, who was as little able to distinguish the two sounds as any Kāśmīrian of our days. The change of the term nation *uśa* to *oś* in the modern name Khunmoh finds its analogy in other Kāśmīrī words. Thus Rāmusha has become Rāmoh (*Anglo Index* Rāmū).

On the 18th of August my work began in real earnest. I arranged with Pandit Dayāram and his brother Dīmodar, the second son of Pandit Sāhebrim, for copies of nearly seventy works contained in the general list of Sanskrit MSS which I had received on my arrival. I procured further, with Pandit Damodar's assistance two Śīradī copies of Kālihana's *Rājataranginī* for collation with the published editions, and engaged the services of a young Pandit, Chandrām Rājānka, the son of Tīkaram Pandit, to assist me in this work. From that day until September 20 I was engaged, from early morning till sunset, in collating the *Rājataranginī*, in receiving Pandits who came to see me, in collecting information regarding the Kāśmīrian Brahmins, the literature, history, and geography of the Valley and in selecting what was useful among the numerous MSS offered for sale. The Pandits to whom I am most indebted for information, besides the two sons of Sāhebrim Pandit and Pandit Chandrām, are Pandit Dayāram Jotī, Pandit Govind Kōl, son of Bal Kōl, and Lāl Pandit. They have furnished me with answers to very numerous questions, and showed themselves always ready to sacrifice their time in order to satisfy my curiosity. During this period I also paid a visit to Kesarrām Panht, the possessor of the *codex archetypus* of the *Rājataranginī*, whose habits and age forbid his going to visit anybody. He was good enough to show me the MS and to allow me to collate a number of passages regarding which the other Śīradī copies did not satisfy me. Some account of the MS will be given below. Towards the middle of September the collation of the *Rājataranginī* was nearly finished. But the work and the rather feverish climate of Srinagar had told so much on my health that the Civil Surgeon advised me to make a little pause in my labours and to seek a change of air. I consequently resolved to take a trip to Baramūla, and to visit the numerous interesting sites in the western part of the Valley. I obtained an order from the Darbār empowering me to make excavations wherever I thought fit, and took my assistant Chandrām with me, both in order to finish the collation of the *Rājataranginī*, and to use him as an interpreter and a connecting link between myself and the Pandits of the towns we might visit. This journey which according to the custom of the country, was accomplished almost

entirely by boat, lasted from the evening of September 20 to the evening of September 30. I visited Shādipur, with its so-called island of Prayāga at the confluence of the Śindhu and of the Vitastā, a portion of the lower Śindhu, Sumbal, Mānasbal, the island of Lankā in the Vollar lake, Sopar, Bāramūla, and Ushkar, with some of the neighbouring temples and ruins, and on my return Bahirkūt, the Dvāravātī of Jayāpīḍa. The works of Hugel and Vigne, as well as the papers of General Cunningham* and of the Rev Mr Cowie,† on the architecture of Kasmīr, permit me to dispense with a lengthy description of the places visited, and to confine myself to such remarks as may supplement the information already published.

The first incident on my journey which deserves notice was the discovery of a *vibhātaka* tree covered with fruit. This tree, the botanical name of which I find given as *Terminalia Bellerica*, Roxb., has considerable interest for Sanskritists, as its fruit was used in the most remote antiquity for the purpose of gambling. The tenth book of the *Pigveda* contains a *sūkta* (34) describing the feelings and career of a gambler. It repeatedly refers to the fatal *vibhātaka* fruits, whose rolling on the table enslaves the heart of a gambler. I am not aware that they are used so in our days. But a belief survives, which apparently dates from the time when the *vibhātaka* served the passions of the gambler. For, all over India, Kāl, the evil spirit of gambling and of the present Iron Age, is supposed to reside in the tree. I had never seen a *vibhātaka*, and should probably not have noticed those in Kasmīr but for the extraordinary behaviour of my native assistant. On my journey from Shādipur to Sumbal I landed on one of the islands in the Vitastā in order to have a look at an old mosque. Chandram Pandit came with me, and helped me to examine some old stones among the trees which surrounded the mosque. Suddenly he darted off with an exclamation of terror, which made me think that he had at least fallen into a wasps' nest. But on my asking what the matter was, he informed me that he had had the misfortune to step into the shade of a *vibhātaka* tree, and had thus become impure. He also reminded me of the legend about Kāl's residence in it. To his great disgust I then began to examine the offending *vibhātaka* and to tear off some branches which were covered with fruit. The tree which I was thus enabled to identify was not above eighteen or twenty feet high; it had

* *J. As. Soc. Benj.*, vol. XXII, 2 pp. 248-327.

† *Ibid.*, vol. XXV, pp. 91-123.

small heart shaped leaves and silver grey bark. Its fruits resembled both in size and colour those of the mountain ash, they were only a little yellower, and contained a single kernel. If this tree is really the same which the Veda mentions it is clear that its fruit ought not to be called a nut, as is usually done in our Sanskrit dictionaries, but a berry. It seems to me that the only way in which they could have been used for gambling is by playing with them a game like 'odd or even'. That this was really the case I infer from a passage in the *Nalopakhyaṇa*, where Rituparna, who instructed Nala in the *akṣakṛīdaya*, 'the quintessence of gambling' is said to have been able to calculate at one glance the number of the leaves on a tree. Quickness in counting therefore, determined the success of the gambler, and this could be of use only in games like 'odd or even'. In the evening of the same day I reached Mānasbal just in time to see the sunset on this lovely lake. *Mānasbal*, or in Sanskrit *Mānasa sarovara*, attracted the notice of the Kāśmīrians long before the Moguls built a palace on its shore. This is proved by its name, which is derived from the famous Manasa lake in Thibet, and by the ancient Buddhist temple situated in its eastern corner, where the little stream comes tumbling down from the rocks. The temple has been fully described by Mr Cowie*. The Kāśmīr Manasa lake is mentioned by Bīḥana in the *Vīramānava charita*, XVIII 55.

Neither the journey from *Mānasbal* to the Vollar lake and to the island of Lunkā, nor the ruins on the latter, which Mr Cowie has fully described, call for any detailed account. But some geographical and etymological notes may find here a place. The Sanskrit name of the Vollar (*ulgo* Wooliar) lake is *Ullola*, '(the lake) with high going waves,' from which the Kāśmīr word has been formed by the regular change of initial *u* to *o* of medial *o* to *u* and the substitution of *ra* for *la*†. The appropriateness of the name will be appreciated by those who have crossed the lake when the air is not perfectly still. Another appellation of the same sheet of water ‡ which occurs in the *Ropataranginī* and other Sanskrit works, is *Mahāpaṇa*. This is originally the name of the Nāga, or serpent deity supposed to inhabit the lake. Two

* Loc cit, p 110

† Compare for instance *Kaś. roth-un* 'to rise to awake' with Sanskrit *utthā*, Hindi *uthā*, *uṭhā*, *uṭhā*, 'an otter' with Sanskrit *udra*, &c. *Kaś. gur* 'a horse' with Sanskrit *ghataka*, Hindi *ghoda*.

‡ Compare, e.g., *Śrīkṣāntacharita* III 9 and Jonarāja's comment thereon.

legends which are connected with it testify to the age of the the name and of the superstition. One of these occurs in the *Rājataranginī*, which (IV 591 seqq) gives a long account how Mahāpadma appeared to king Jayāpīda in a dream, invoked his aid against a Dravidian sorcerer, and promised to show him a gold mine as reward. The king, according to Kālhana, went to the Nāga's assistance, but before interfering allowed the sorcerer to dry up the water of the lake and to bring the Naga to light. Angry on account of this insult and the king's tardiness, Mahāpadma changed the promised gold to copper. The second legend, which is probably still older, is given in the *Nīlamata purāṇa* *. There it is asserted that the lake was originally inhabited by a wicked Nāga called Shadāngula, 'Six inches,' who used to steal the women of the country. The sage Nīla banished this monster to the mountain Uśiraka. The lake then became dry land and the site of a large town called *Chandrapura*. But *Chandrapura* was cursed by the sage Durvāsas, and devoted to destruction by water. Later, when the sage Nīla settled all the Nagas in Kasmir, Mahāpadma came, after all the available sites had been occupied, and asked the Rishi for a refuge. Then Nīla gave him permission to occupy *Chandrapura*. At that time a king called *Viśvagava* ruled over it. Mahāpadma, assuming the appearance of an old Brahman went to him and asked for a dwelling place for himself and his family. This prayer was readily granted. Thereupon he threw off his disguise, showed himself to the king in his Naga shape, and announced to him that, in consequence of Durvāsas' curse he was going to convert the city into a lake, and that its inhabitants must emigrate. The king obeyed, and founded two *yojanas* (ten miles) further west, *Viśvagavapura*, while the Naga fulfilled his threat. Without wishing to decide if this fable is based on a foundation of truth, and if a city really once occupied the site, or if the submerged city of the Vollar is merely a creation of fancy, I think that the legend of the *Nīlamata* proves that the Kashmirians placed the habitation of the Naga Mahāpadma in the Vollar lake from very early times.

Another question which attracted my attention while passing through, and along the shores of the Vollar lake was the exact extent of the province of Kamraj. This district occurs frequently in the *Rāja taranginī* under its Sanskrit name, *Kramarājya* and its position is of the greatest importance for understanding many of the events

there narrated. The published accounts are somewhat conflicting. M. Vigne states* that it includes five parganās, the country north of the Vollar Lake and of the Jhelum down to Bīramūla. General Cunningham, on the other hand, says that it is the northern half of the Valley, below the junction of the Smūh river with the Belat, and the Trigonometrical Survey map marks it as the tract between Lolīb and the hills north of Bīramūla. My inquiries on the spot showed that Vigne's statement is nearly correct. My informant described it as the tract between the parganā of Kṛṣṇāhīm (Quīyāhīm on the Trig. Surv. map, कृष्णहिम on the native map) and that of Kṛṣṇāhīm, south of the Vitastā opposite Bīramūla. One man, however, an inhabitant of Bīramūla, specially excluded that town from Kāmīy. Pāndit Sīhebrām, in the *Tutkashamgraha*, No 61, sides with the former opinion, and explicitly includes Bīramūla. The parganās which belong to Kāmīy are Lolīb (लोलिब, लोलिब), Jāmīgīr (जैमिगीर), Uttar, Moghiora, and Hāmīl, *u/lo* Hāmīl, हामिल, the ancient हामिल. Regarding the division of Mīy or Mīy which Vigne and Cunningham mention as including the tract on the south side of the Vitastā opposite Kāmīy, I could not obtain any information. The Pāndits did not know the name, and I have not found it in any of the Vīhitaras.

At the point where the Vitastā leaves the Vollar lake lies the town of *Sopur*. General Cunningham† identifies it with the *Sūrapura* of the *Rājatarangīni*. But its ancient name was *Sayyapura*, and the Pāndits still spell it either that way or *Sayyapura*. It was named after the clever self-taught engineer of Avantivarman (A.D. 841-853) who regulated the course of the lower Vitastā, and originated the system of canals which has lasted to the present time. The *Rājatarangīni* is very clear on this question. It says, V. 123, "He (*Sayya*) built on the banks of the Vitastā, where she leaves the *Mahāpadma* (Vollar lake), a town, resembling Svarga, and called it after his own name. The present town, I may add, does not 'resemble Svarga,' and possesses nothing ancient except its name."

On the 24th I proceeded to Bīramūla, the ancient Vīrahmūla, which, as the town sacred to Vishnu the *Ādicaraka* or 'primeval boat,' and on account of its position at the head of the western entrance to the Valley, has always possessed a great fame and importance. It is frequently mentioned in the *Rājatarangīni*, and it was in the times of

* *Tra. Is an Kas* 'c, II 157

† *Asic Quest* 93

the native Kāśmīrīan kings the seat of the *Devaraj*, the guardian of the gate of the Valley. The *Parākṛatāṭṭya* (No. 85) gives a fanciful account of the origin of this *tirtha* and of its sacred places. First it says Viṣṇu assumed the form of a boar to slay the *Dutya* Hiranyaksha, and raised the earth with his tusks. Next, the mountains being "burnt" by ice and snow, praised the god and sought his protection. Thereupon Viṣṇu created the *Himālaya*, and put all the ice on that. Then he fashioned in the flanks of that mountain, by *Hudra's* command, the *Parākṛakṣetra*, and dwelt there in his boar-shape. In the field of *Varaha* flows the *Vitastā*, originally produced from the tears of joy shed by the immortals, there dwell *Samkhara*, *Narivana*, and *Visvakarṇa*, there are the river called *Fishnupadī*, which flows for one month only, the *Varaha* hill the *Kotitirtha*, and the *Arunāśrama*.

In the *Rajataranginī** the field of *Varaha* is first mentioned during the reign of *Āshemagupta* (A D 950-58) who built there two *mathas* and died there. The town is, however, probably much older, though for want of space, it can never have been as large a place as its now destroyed sister town *Hushkarpur Ushkar*, on the south bank of the *Vitastā* †.

The remnants of ancient buildings and temples which are to be seen at present in *Baramūla* are very insignificant. *Chandram Pandit* procured a very intelligent guide for me in the person of *Totaram Pandit*, a Brahman who follows the profession of *Āchārya* at *brāhṇas* and other religious ceremonies. He showed me the chief modern temple, the *Kotī ar*, which is situated at the western extremity of the town, the site of the ancient temple of *Ādinarāṭha*, which is now occupied by a *dharmaśala* belonging to the Sikhs, two ancient *kundas* called after *Chandra* and *Sūrya*, and a subterraneous brook, the *Guptagangā*, which carries the water from the springs in the hill behind the town to the *Vitastā*. The *Kotisar* temple—apparently the modern representative of the *Kotitirtha* mentioned in the *Mahātmya*—contains several *lagas*, which, from their shape and size I am inclined to consider as ancient. In its courtyard lie also fragments of a column and of a statue, apparently representing a dancing girl, and one of those stele-shaped stones which I observed at *Khunmoh*. The two fragments are said to have been found on the site of the *Ādinarāṭha* and belonged no doubt

* VI 181 seq.

† Compare also *Chandraghata, Arc. Geogr.* 99-100

to that temple. The stīlō was found in the river just opposite the temple. It bears some half defaced figures and a Śīrāda inscription, of which the following words are legible — *Om samvat 67 . .*

etasya duhitā subhikṣukā, "Om! In the (Śāptarīṣi) year 67 . . . His daughter Subhikṣukā!" I think that this stone, as well as all similar ones, must be funeral monuments. In Gaṇarī similar very rough monuments are to be found near every village where a Thākūr exists or existed. They are called *pālīs*, and record the deaths of warriors or *satīs*. The scantiness of the temple ruins at Bīramūla is easily explained by the fact that the two chief mosques of the town have been built chiefly with the stones taken from them.

From Bīramūla I made excursions to Tatigārḥ, Ushkar, and to a *tīrtha* in the hills behind the town, where *Jundas* sacred to Hanuman, Rāma, and Sītā are to be seen. The temple of Tatigārḥ has been described by Mr Cowie * *Ushkar*, which is situated nearly opposite Bīramūla, on the southern bank of the Vitastā, about half a mile from the new travellers'-bungalow, has been identified by General Cunningham with the town of the Scythian king Hushka, mentioned in the *Rājataranginī*, I 168 and elsewhere. I can only agree with this identification, and add that the Śrīnagar Pandits, as well as the Bīramūla Pandit Totaṛīm, were aware of its ancient name. They also asserted that Varāhamūla and Hushkapura had formed one town only, and that the Buddhists had been settled in Hushkapura. Among the latter they named Jinendrabuddhi, the commentator of the *Kāśikāritīkā*.

On the 2nd I left Bīramūla on my way back to Śrīnagar. A flood in the river made it advisable to pass out of the Vollar lake by the Shāldipur canal as the strong current in the Vitastā would have caused an unreasonable amount of labour to the boatmen. This circumstance turned out to be very lucky for my search after king Jayapīḍa's water bound town, Dvāravatī. The *Rājataranginī* gives (IV 500 512) an account of Jayapīḍa's building operations and mentions (vv 509 10) the foundation of a city which was surrounded by water, and called after Krishna's town, Dvāravatī. Mr Troyer, in his translation of v 510, makes out that in Kalhana's times this city was popularly called the inner town of Jayapura. General Cunningham, in his review of the geography of Kashmir, hereupon suggests that the village of Andarkūt, near Simbal, the name of which means "the inner fort," is the modern representative of Jayapīḍa's town. My intention was to

visit Andarkût in order to verify General Cunningham's conjecture, which, as he himself states, had been made without his having been able to visit the place. I was therefore rather annoyed to have to take the route by the canal, though my boatmen assured me that they could take me to Andarkût by this route also. After passing for six or seven miles through the dreary, low-lying ground which forms the shore of the Vollar, we came to a little lake on our left (the true right bank of the canal), which the flood in the canal appeared to have caused, and just beyond it lay a village on rising ground about thirty feet higher than the bed of the canal. Thus I was informed was Andarkût. This statement puzzled me a good deal, as on my way down to Bâramûla I had seen a village called Andarkût close to the Vitastâ. But on leaving the boat I at once saw that I had found the site of an ancient city. For from the bank of the canal to the village led a paved road, where among the flags numerous sculptured stones were to be seen. On ascending the plateau I was surprised to find, both in the village, and at some distance from it, ruins of at least a dozen temples, and several mosques that had been built entirely of fragments of ancient temples. Through Chandram Pandit I made inquiries about the name of the village, and whether this had been an "old town of the Pandya." The answer was that the village was called *Bahurkût*, not Andarkût as the boatmen had asserted, and that the ruined temples had originally been built by king Jeyid, i. e. Jayapida.

The plateau on which the village of Bahurkût and the ruins lie is about half a mile to three-quarters of a mile long, and four or five hundred yards broad. It has the shape of a crescent, the chord of which faces southwards. On the south it is bounded by the Shâdipur canal, and on the east, north, and west by the Sumbal lake, though the latter does not now reach as far as the plateau, and a strip of low ground about twenty yards broad intervenes. The lake and the canal were at the time of my visit connected. The water of the latter flowed at the eastern corner into the former, and at the western end of the lake back into the canal.

All along the eastern and northern edge of the plateau there are traces of a stone wall. The temple ruins lie chiefly close to the edges of the plateau, some on the north-east and northern sides, and quite as many along the southern edge. Enormous masses of rough blocks and of hewn stones lie in the western corner, and prove that there also a large temple was situated. Other parts of the plateau show also

traces of street pavements, of wells or small tanks, and heaps of smaller unhewn stones which appear to have belonged to dwelling houses. On the north side there is a ruined causeway which leads through the lake to *Andarkūt*. It is now composed of large loose stones and boulders, between which the water runs. Probably it was originally bridged. I spent the whole of the afternoon of the 28th and the morning of the 29th in looking over the ruins for inscriptions. The search was, unfortunately, fruitless, and two attempts at excavations were attended with scanty results. The first attempt I made with a small temple close to the north east boundary of the plateau. I had the whole *cella* cleared out, but found nothing but the chunam pavement. The second attempt was made near the large heap of stones in the western corner of the plateau, where the top of a sculptured stone was visible. This stone, which at first looked like a slab, turned out when laid free to be a large block five feet long, of the same height, and four feet broad. The figures on the upper side represent a male and two females,—probably Vishnu and his two wives, Sri and Sarasvati. Their faces have been carefully destroyed. There is also on the left side, a figure of a four armed Vishnu bearing the *gada* or club. The other four sides of the stone are blank. From the position of the sculptured sides I conclude that it occupied one of the corners of the temple. The character of the sculptures makes it certain that the temple to which it belonged was dedicated to Vishnu. This point is of some importance, as it might be expected that a town specially dedicated to Vishnu should contain Vaishnav temples.

To conclude this account of Jayapida's Dravati, a translation of the passage of the *Rājataranginī* (IV 505 10) which refers to it and to Jayapura may here find its place —

(505) “The king (Jayapida) having rewarded his ambassador with money, and having filled a deep lake with the assistance of the Rakshasas, built a fort called *Jayapura*, which (in beauty) resembled Svarga.

(506) “That virtuous (prince) set up three images of Buddha, founded a monastery of large size, and built in the town a (temple of) Jayadevi.

(507) “In his town (Jayapura), four armed Kesava, who reclines on the serpent Sesha, forsooth, is present, abandoning his place in Vishnu a world.

(508) “Some relate that after having made the Rakshasas execute some other work he caused to be covered the water (of the lake) by mere workmen.

(509) "For being ordered in a dream by the foe of Kamsa, " Make me in the water a *Dvāravatī*," he executed a work of that description

(510) "For in this way the people now even call the site of *Dvāravatī* the exterior fort (*bāhyam lottam*), and *Jayapura* the interior (*abhyantaram*) *

Everybody who compares Kalhana's words with the above account will see at once that Bahurkūt is the modern representative of Kalhana's Sanskrit form *bāhya kotta*, and consequently of *Dvāravatī*, while Andarkūt is his *abhyantara kotta* or *Jayapura* proper

From Bahurkūt I returned to Śrinagar on September 30. The next twenty days were spent in the preparation of notes on the first books of the *Rājataranginī*,—the collation had been completed during my trip to Baramula,—in conferences with the Pandits and with persons who brought books for sale, and in studying the Kashmiri language. I had, moreover, to arrange the books purchased, and to examine the new copies made for me. I also visited several Pandits who were ready to show me their treasures in MSS., and some of the historical sites in the neighbourhood of the city. Among the latter I may mention *Jyethur*, *Gopkīr*, on the Dal lake, *Hārvaṇ* and *Sureśvari tirtha*, north of the Dal, the temple on the *Takht*, and the ruins of *Pravarasen's* temples in the city. Śrinagar shows, besides the remnants of temples which have been already described by former travellers, several names which prove its identity with *Pravarapura*. Up to the present day the part of the town which lies on the northern bank of the *Vinaya* between the first and the third bridges is called *Bṛhmar*, and its western extremity on the same bank the *Dadumar* †. The Pandits identify these names with the ancient appellations *Bhadrakamastha* ‡ and *Dadhima* matha. In doing this they are probably right. For the representative of the Sanskrit *matha* 'monastery,' is in Kashmiri *matr*, and the changes which the proper names show are in accordance with Kashmiri phonetics.

It is not in the least probable that the present buildings go back to the times of Didda and earlier rulers. But there stands no doubt on the sites of the ancient establishments. The third name is that

* Instead of *bāhyam lottam* Travers reads *lōtā kōttā* and the Calcutta edition *lōtā kōttā*. Neither is correct. The correct MSS. all read *lōtā kōttā*. This is one of the many instances where the latter MSS. have obscured the sense of the original.

† The latter is marked on the *Trav.* page 20.

‡ Kalhana *lōtā kōttā* *Pravar*, *lōtā kōttā* *Pravar*.

of the hill, the Hariparvat, which lies in the town, and has been mentioned by Hiuen Tsiang, Bilhana and others as one of its prominent features. The name, as at present pronounced, means 'the hill of Hari or Vishnu.' My Pandit friends suggested that its real name was Hōr parvat, 'the hill of Hōr or Śrīka,' the goddess who was worshipped in the village near which Pravarasena found his sacrificial thread. In favour of this view it may be urged that *hōr* is the correct Kasmīrī form for *sārakā*, and that the *Māna*, which in Sanskrit is also called *sārakā* bears in Kasmīr the name *hor* to the present day. Further, the hill itself is called Śrīkāparvata in the old chronicles*. Another name of the same mountain is Pradyumnapitha, 'the seat of Pradyumna,' which occurs in Kallhana's *Rājataranginī* VII 1624,† and Bilhana's *Vikr* XVIII 15. This and the preceding identifications are given also in Pundit Sahebrām's *Tīrthasaugraha*.

Regarding the Takht and its temples my information does not quite agree with General Cunningham's‡. Some Pandits, certainly, ascribed the buildings to Sandhimati, who after his resurrection bore the name Īryārāja, and explained the Musalman Suleimān as a corruption of Sandhimān. But in no case have I heard the restored temple attributed to Jaloka. Other Pandits, among them Govind Kōl, the son of Bal Kōl, reject the tradition about Sandhimati. Sandhimati is altogether spurious. They believe the hill to be identical with the Gopidri mentioned by Kallhana (*Rajat* I 343) and ascribe the temples to king Gopiditya. As a proof for this assertion they point to the two sites called Gopkar and Jyethur, to the north of the Takht. The former in their opinion represents the old name Gopakadri and the latter is considered a corruption of Jyeshthastara, the form of *Siva* to which Gopiditya's temple was dedicated. The ruins both at Gopkar and Jyethur seemed to me to belong to the Musalman period. Nor can I see how the names which belong to localities not on the Takht but at some distance from it, prove anything for the ancient name of the hill. It seems to me that in neither story have we to deal with a genuine tradition, but with the speculations of the learned and that the real name of the Takht as well as the name of the builder of its temples, have still to be discovered.

On the 20th of October the arrangements for my journey were completed. Three hundred MSS. had been packed & carried in six

* Compare e.g. *Pratyakṣa* I 111 sh. 995.

† Mr. Dröyer erroneously makes it a river.

‡ See *Geog.* p. 25.

tin-lined boxes, a general list had been prepared, and the accounts with the writers and sellers of MSS. had been settled. As I had to visit Jammu, I had asked for and obtained permission to use the Mahârîja's private road over the Banihâl. The adoption of this road out of Kâśmîr afforded me an opportunity of seeing the eastern portion of the Valley, which I had not yet visited. I started on the 20th with three boats, accompanied by my assistant Chandrâm Pandit, who was desirous to accompany me as far as possible. I also took with me a Kâśmîrî singer who knew some of the old songs in which I was interested, and a Mahommedan Munsîf who had studied Kâśmîrî in a scholarly manner for the last ten years, and had assisted the late Dr. Timshe in the compilation of his vocabulary. He had agreed to accompany me to Bombay, and to assist me in my Kâśmîrî studies. My halting-places were the usual ones—Pānpur, Avantipur, Bījbrôr, Islīmābād or Anantanāga, and Vīrnāg, where the ruins of the old temples and the historical sites were duly inspected, as well as those in the neighbourhood of Islāmābād, Matan, and Achibal. All these places have been sufficiently described by General Cunningham and Mr. Cowie.

I have only to mention one site which has escaped them, as well as all other Kâśmîr travellers. This is the mound of Chākhadhār or Chakradhara, about a mile west from Bījbrôr, the ancient Vyāseśvara. The mound belongs to those *kāravas* or alluvial plateaus which skirt the whole course of the Vitastā east of Śrīnagar. It is utterly destitute of vestiges of ruins. Nevertheless it once bore a town and an important fortress. The Chakradhara is met with very frequently in Kālhana's work*. Mr. Troyer, as usually in the case of places, makes a bad mistake, and takes the name of the site for the well-known epithet of Vishnu, from which it derived its name. The Kâśmîrîan Pandits, and even the boatmen, are well acquainted with the place, and know that it was once inhabited. If this were not enough, its identity with the old Chakradhara would be proved by the great number of ancient Kâśmîrîan, Scythian, and Kabulî coins which are every year disinterred on the mound. I myself bought at Bījbrôr more than fifty copper coins, which all came from Chākhadhār. I was also told that formerly more, and especially more valuable silver and gold coins, used to be found there.

I recommend the place to the attention of archæologists and numismatists.

I reached Vīrnāg on the 25th, and left Kâśmîr on the next day.

B—THE KĀSMĪRIAN BRAHMAN.

I now break off the account of my operations in order to give a short account of the Kāsmīr Brahman and of their libraries, which has been intentionally left out above, because a collection of all the notes, gathered in various places and from various persons, finds its place here more appropriately as an introduction to the account of the MSS purchased.

The Brahman or Pandit, as they are usually called, are the only natives of Kāsmīr who have preserved their ancient faith, while all the other castes have embraced Mahommedanism. Their number, probably, does not exceed 40,000 to 50,000. Babu Nilambar Mukarji told me that a late census of the town of Śrīnagar had shown 24,000 for the city, and that the remainder of the country probably did not hold more than the same number. The capital is their chief seat. Smaller colonies are, however, found in the larger towns, *e.g.* Islīmābād, Anantnāg, Bījbrōr, Vantipur, Pāmpur, Sopur, Bīramūla, as well as in many villages, such as Khunmoh, Yechgīm, etc., and at all the numerous places of pilgrimage. Unlike the Brahman of other parts of India, they form one single community. While in Mahārāshtra we have Deśasthas, Konkanasthas, Karahātas, and Karnātakas, and while Gujarāt holds more than seventy distinct Brahminical tribes, all Kāsmīrian Pandits call themselves simply *Kāsmīrikas*, and consider themselves to be a branch of the *Sūratas*. This is so much more remarkable as originally they came from different parts of India. The *Rājataranginī** mentions several immigrations of Brahman from Gandhara habūlstān, from Kīnoḥ, and even from the Telingana country, while from other sources we learn that Gaudī and other parts of India contributed settlers. The remembrance of this separate origin survives to the present day. One Pandit informed me that he possessed proofs of his ancestors having come from *Gauda*, and others mentioned that the original Kāsmīrians were distinguished from the immigrants by the performance of certain ceremonies on the occasion of the *Maumisa* i.e. the month in which no full moon occurs. But in spite of this difference in origin all Pandits form one community, and are willing to eat with one another (*annayarahūra*) and to teach one another (*vidyāyarahūra*, *vidyāsan landha*). The third mark of perfect equality, the *conubium* (*yoni*

* *Pāṇini*, I 116, 307, 343.

† Compare, *e.g.* the case of Abhinanda the Gaudī—*Ind. Ant.* II 100.

sambandha / *anyāryarahāra*) does not exist among all of them. In this respect they are divided into two halves, the aristocracy and the common herd. To the former belongs, firstly, a small number of particularly respected families,—thirty or forty according to my informants,—who have kept up, and still keep up, the study of Sanskrit, and live on Ināms, allowances from the Malharaja, and on fees which they receive for officiating as *āchāryas*, or superintendents of ceremonies before the domestic fire, and of *śrāddhas*, or sacrifices to the manes, and of the Śiva worship. The other members of the aristocracy are the officials and the great traders who have left off the study of Sanskrit and taken to Persian. The plebs consist of the so-called *Bāch Bhattas*, said to number 1,200 families, who gain their livelihood as performers of the manual work at the various ceremonies and as copyists, and by the priests at the *tirthas* or places of pilgrimage. The latter are, however, considered to rank a long way below the *Bāch Bhattas*. When I first inquired into the relations between these several sections of the Kashmirian Brahmans, I was told that the Sanskrit studying and the Persian studying Pandits did not intermarry. Later my informants recollected cases of marriages between children of officials and of the men of the *Śiṣṭas*, and they modified their statement accordingly. At the same time they denied most emphatically any connection by marriage between the *Bāch Bhattas* and the *Tīrthavāsīs* on the one side, and themselves and the official and trading Brahmans on the other. One Pandit even went so far as to say that they would die rather than give a child to such a person. Similar divisions as regards marriage exist in many Brahmical communities in India. They are frequently divided into *Gṛhasthas*, 'householders,' i.e. Ināmdārs, officials, money-lenders, and traders, and *Bhattas* or *Bhikṣūlas*, persons who officiate for money as priests, reciters of the Purāṇas, etc. I may quote the *Nāgara* Brahmans, the most important section in Gujurāt, as an instance to the point for which I can vouch from personal knowledge.

The unity of the Kashmirian Brahmans comes out very strong in their Vedic learning and in their *āchāra*, or rules of conduct. If asked about their Veda, the usual answer is that they are *Chaturvedīs*, students of the four Vedas and adhere to no particular *Śākhā* or redaction. Many of them are also able to recite small portions of all the four sacred works. Their *grihya* ceremonies are performed according to the *sūtra* or aphorisms at the *Chārāyanyī Kāthaka* school, which are attributed to the *Pishu* Laugikṣhu. These alone are recognized as the true norm and the source of the *āchāra* and no other *sūtra* on the

subject is used or even known in Kashmir. This latter circumstance induces me to conjecture that the real *Sálhá* of the Kashmirians is the Káthaka. For though a Brahman is entitled to study all the four Vedas, and gains great merit by doing it, and though Dvivedis Trivedis, and Chaturvedis—students of two, three, or four Vedas—were in former times numerous, and are still met with occasionally, still there is a special injunction of the Smṛiti which commands that every Brahman is to perform the *grihya*, or domestic rites, only according to the particular redaction of the Veda which is hereditary in his family, and which he has received from his teacher. The Káśmīrian Brahmans may, therefore, in olden times, have studied all the four Smṛitis and nevertheless be members of the Káthaka school. Several Pandits to whom I communicated my view approved of it.

The *āchāra* of the Káśmīrians agrees in most respects with that of the Indian Brahmans, but shows also some very remarkable peculiarities. The daily rites of worship, such as the *smṛhyā*, the morning and evening prayers, as well as rites for particular occasions the *saṁskāras* or sacraments, are performed more or less scrupulously. The true Pandits carefully keep to the prescribed times and seasons, while the official and trading classes are more lax. With the latter it is not uncommon to delay the performance of the *saṁskāras*, and to get over all of them just before marriage, on which occasion the *prāyascittas*, or penances for the delay, are likewise duly observed. Similar methods of accommodation prevail also in India proper. It is the boast of the Kashmirians that the *śrāddhas*, the oblations to the *manes*, are performed in their country more carefully than anywhere else, and they state that all the many varieties of these sacrifices which the Smṛitis mention are offered in their country. Both the Pandits and the Bich Bhattas state also that the *śrāddhas* are one of the chief sources of income for them. The Pandits and Bich Bhattas also carefully observe the *vratas*, fasts and other usages, enjoined for particular days. At least my acquaintances were all in a deplorable state of weakness on the *ekādasi* the eleventh of each lunar month. But I am unable to say if the secular portion of the Brahman community follows the rules of the Śāstras with equal strictness. The performance of the *prāyascittas* or penances for breaches of the commandments of the Smṛiti, is looked after by the Government. The Mahārāja himself, who is a sincere and zealous adherent of the faith of his forefathers, sees that Brahminical offenders expiate their sins in the manner prescribed by the Śāstras. The exact nature of and amount of the penances is settled by five *Dharmādhis*.

Īśris, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Rahasyapāyascittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also. While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the *Smṛitis*, there are also some peculiarities which distinguish the Kāśmīrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kāśmīrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langotī*. Well to do people wear in summer cotton, in winter woollen under clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the *Smṛitis* allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that King Haishradeva A.D. 1082-1101, whom the *Rājataranginī* too mentions as a reformer of dress, introduced the present fashion. Another custom peculiar to the Kāśmīrians is the wearing of the *mekhalā*, or Brahminical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahminical tribe that observes this ancient custom. The *jeñch*, or sacrificial string, has entirely usurped the place of the *mekhalā*. In many districts it is customary to call *upanayana* the *jeñch* ceremony, and where the children, on being formally received into the Brahminical community, are still invested with the girdle of *kusa* grass, it is laid aside immediately after the performance of the ceremony. In Kāśmīr, on the other hand, Brahmans wear both the *mekhalā* and the *jeñch*, the former round the waist, and the latter over the left shoulder. The Kāśmīrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surat Nāgar Brahmans. The shoes of the richer ones are of leather and sometimes embellished with silk; those of the poorer class are made of grass just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot conclude this notice of the dress of the Pandits without a remark on the *toilette* of the Brahmans, or Pandits as they are usually called. They too wear grey mantles like the male members of the community but

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kāśmīrian women, into numerous small braids, the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *āchāra* of the Pandits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Sastris as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *desaguna*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahimsā*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahomedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kāśmīrians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjāb, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmins eat meat, and frequently drink spirituous liquor, while the Vaiṣṇavas are strict abstainers. My Kāśmīrian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Nalamatapurāṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *Āgamas*, which frequently mention the *surā-pāna*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at the *cārahika śrāddha*, the anniversary funeral sacrifice, the *pindas* offered consist of meat.

As regards their *bhakti*, or worship, nearly all Kāśmīrians are Śaivas. A few families only are Śaktas and adherents of the left hand or evil path, *śiśupanthas*. There are also a small number of Vaiṣṇavas, descendants, I was told, of people who were converted in the Panjāb. In ancient times, too, the prevalent faith in Kāśmīr was Śaivism, but Buddhās and Bhāgavata Vaiṣṇavas too flourished.

Kāśmīrian Śaivism did not, and does not, content itself simply with

kāris, who belong to the most respected families among the Sanskrit-learning Pandits. The office is hereditary in these families. *Rāṣa-vyaprayāschittas*, or secret penances for offences not publicly known, which are either self-imposed or imposed by heads of families, occur also. While these practices agree with the customs of the Indian Brahmans, and are in accordance with the precepts of the *Smritis*, there are also some peculiarities which distinguish the Kāśmīrians from their Indian brethren. The first point of difference is their dress. Contrary to the custom prevailing in India, the chief garment of the Kāśmīrian Pandits is a large woollen mantle of grey colour. In the case of poor men this is the only garment besides the *langoti*. Well to do people wear in summer cotton, in winter woollen under clothing, resembling our shirts. It is said that the mantle is a development of, or rather refinement on, the ancient *kambala* or woollen plaid, which the *Smritis* allow, and that in former times a simple blanket with a hole to put the head through, which used to be burnt in with a hot stone, used to do duty for the mantle. Some Pandits asserted that King Harshadeva, A.D. 1082-1101, whom the *Rājataranginī* too mentions as a reformer of dress, introduced the present fashions. Another custom peculiar to the Kāśmīrians is the wearing of the *mekhalā*, or Brahminical girdle, with which the young Brahmans are invested at the *upanayana*, their reception into the community. In India proper I have never heard of any Brahminical tribe that observes this ancient custom. The *jeeri*, or sacrificial string, has entirely usurped the place of the *mekhalā*. In many districts it is customary to call *upanayana* the *jeerī* ceremony, and where the children, on being formally received into the Brahminical community, are still invested with the girdle of *kusa* grass, it is laid aside immediately after the performance of the ceremony. In Kāśmir, on the other hand, Brahmans wear both the *mekhalā* and the *jeerī*, the former round the waist, and the latter over the left shoulder. The Kāśmīrian turban consists of white cotton cloth, and is narrow and flat, somewhat like that of the Surut Nāgar Brahmans. The shoes of the richer ones are of leather and sometimes embroidered with silk, those of the poorer class are made of grass, just as those which all the hillmen wear. None of the Pandits whose acquaintance I made wore any earrings. But I must confess that I forgot to ask if instances of this general Indian custom were met with. I cannot conclude my notice of the dress of the Pandits without a remark on the toilette of the Brahmans, or Pāṭishāns as they are usually called. They too wear grey mantles like the male members of the *arjuna* but

the monotony of the colour is relieved by large cuffs, which are sometimes pink and sometimes white, and not unfrequently by a sash round the waist. The head is covered by a white veil, which hangs down over the back and shoulders, but leaves the face free. The hair is divided, as in the case of all Kashmirian women, into numerous small braids, the most remarkable ornaments are enormous pendants hanging down below the ears, attached not to the ear, but to a string which passes over the head. The women of the poorer class, the only ones who are visible to strangers, go barefoot.

Another peculiarity in the *śākhā* of the Pundits is the universal consumption of meat. All eat mutton, goat's flesh, and fish. But they obey the usual restrictions of the Śāstras as to beef, pork, and the meat of other forbidden animals. They usually declare that the custom of eating meat is based on a *deśaguna*, 'a virtue of the country,' and that they leave it off as soon as they descend into the plains. They also fully acknowledge the duty of *ahimsā*, of preserving life, and themselves are by no means willing to kill anything. If told that their acts are not consistent with their professions, they answer that their abstaining from meat would not prevent the slaughter of animals, as the Mahomedans of the country would still require meat. There can be little doubt that the practice of eating meat has come down to the Kashmirians from the most ancient times. It prevails to a much greater extent in Northern and Central India than is generally known. In the Panjab, the N. W. Provinces, Rajputana, and in parts of Bengal all Śaiva Brahmins eat meat, and frequently drink spirituous liquor, while the Vaiṣṇavas are strict abstainers. My Kashmirian acquaintances most solemnly denied that they took wine or other liquor. But I have my doubts on the subject. At all events the *Adawatapurāṇa*, which prescribes the drinking of new wine on the day when the first snow falls, and the Śaiva *Itihāsa* which frequently mention the *sarū pīṇa*, show that formerly the custom did exist. A natural consequence of the practice of eating meat is that at their *śrāddha* *trūṭhā* the anniversary funeral sacrifice, the *pitṛ* *pitṛ* offered consist of meat.

As regards their *bhakti* or worship, nearly all Kashmirians are Śaivas. A few families only are Baktas, i. e. devotees of the left hand or evil path, *viśvapaṇṭha*. There are also a small number of Vaiṣṇavas, devotees of Viṣṇu, I was told of people who were converted in the Panjab. In ancient times too the prevalent faith in Kashmir was Śaivism, but Baudhāya and Bhāṅgavata Vaiṣṇavas too dwelt in

Kashmir. Śaivism did not, and does not, content itself only with

the worship of Śiva emblems, as is the case among the Smārta Brahmins in Mahārāshtra and Gujarāt. It is a real separate religion, with peculiar ceremonies and sacrifices and transcendental doctrines. There exists, for those who are willing to enter it, a regular order for which a special initiation, both by a *mantra* and a *dikṣhā* consisting of complicated ceremonies, is required. The *mantra* is frequently given first, and the *dikṣhā* years afterwards. The rites to be performed at the latter are very numerous, and are described in the *Kalādikṣhās* of the Government collection. They are Tantric imitations of the Vedic rites. The *gurus* are those Sanskrit speaking Pandits who have been initiated. Śivas appear to modify their Vedic daily and occasional rites by adding new Tantric ones, for which the *Kṛyākāṇḍa* or *Somasambhū* is the guiding authority. My acquaintances were either unable or unwilling to tell me the purpose of their Śaiva mysteries. They said that they did not consider them to be a special road to heaven or to final liberation, nor particularly to add to their sanctity. But they thought that it was better to be initiated, as it had been the custom of the country from time immemorial.

In former times both the Kasmīrian Śiktas and the Śaivas were famous for their proficiency in the black art. The *Rājataran-ginī* mentions this point more than once, and states that several kings, e. g. *Chandrāpīḍa*, were killed by means of sorcery (*abhichāra*). Now it is said that only few *Ābhichārilas* exist, and that these carefully hide their art, as the Mahārāja is much opposed to them and punishes them. From a story told to me it would seem that some of the rites which the Kasmīrian sorcerers used to practise closely resemble those formerly known in Europe. A Pandit stated that he had once found amongst some old lumber a small wooden statue, through the neck of which a pin had been driven. On showing it to the elders of his family and inquiring about its purpose, he had been informed that it had been made by a sorcerer and was the representation of some enemy, who had been killed with its aid. The pin driven into the neck under the recitation of the proper *mantras* had caused headaches, and a speedy death by apoplexy. I suppose nobody will read this story without being reminded of the Leech of Folkestone in the Ingoldsby Legends, where the sorcerer and the wicked wife try to destroy Thomas Marsh by exactly the same means. It may be that witchcraft is now not much practised in Kasmīr, but the belief in its efficacy, in *yoginis* who celebrate their foul rites on the desert mountain sides, and in *Bhūts* is perhaps stronger and more universal.

in Kāśmīr than in India proper. The Kāśmīrian Pandits gave me the impression that they were a *gens religiosissima*.

Sanskrit learning is in Kāśmīr not as flourishing as during the times of the native kings, when, as Bīḥana boasts, the women even spoke both Sanskrit and Prākṛit. But still there are some remnants of the former glories, which have survived the long period of Mahomedan oppression. I have already mentioned that the Sanskrit classes of the Mahārāja's Mudrissa, in which poetry, poetics, grammar, and philosophy are taught, are in very fair condition. Among the older men I met about a score who could talk Sanskrit fluently, if not grammatically, and who all were able to compose a few ślokaś, which they presented at the first meeting. I cannot say that the quality of the Sanskrit spoken or written was in general good. The niceties of Sanskrit grammar, such as the distinctions between the Parasmaipadī and Ātmanepadī verbs, between the *set* and *ant* roots, seldom received due attention. A great confusion between the masculine and neuter genders was also observable. Mistakes of the latter kind are owing to the influence of the Kāśmīrī language, which, like Sindhī, has only one form for the masculine and neuter. The influence of the country dialect has affected the pronunciation also in a very high degree, so much so that during the first days I found great difficulty in making out what my visitors said. On the first day when examining the Mudrissa, I found it even impossible to follow the recitation of the Kāvyaś without a book in my hand. After a few weeks' practice the ear became more accustomed to the strange sounds. The chief peculiarities of the Kāśmīrian pronunciation are—

- 1 Medial and initial *d* is pronounced like English *o* in *call*, *fall*, etc.
- 2 Medial and initial *ṭ* becomes *ō* or *ye*.
- 3 Final *i* and *ī* are pronounced like German *a*.
- 4 Initial *u* always becomes *ō*, the *o* being sounded like English *o* in *God*.
- 5 Medial *u* is sometimes sounded like *ōū*, e.g. in *kulyā*.
- 6 Initial *ū* becomes mostly *uū*.
- 7 The vowel *r* usually sounds like *rē*, but *ru* also occurs, e.g. *krēṣṇa* and *krusna*.
- 8 *E* is invariably pronounced like *e* or *ē* or *ā* or *ō*.
- 9 *O* before nasals and liquids is pronounced *ōū*, and with difficulty distinguished from *u*.
- 10 Instead of the aspirates the corresponding unaspirated letters are usually pronounced.

- 11 The group *ksha* becomes invariably *khye*, e g *kshamyatam*, *kyemyatām*
- 12 *Sha* is never used, its usual substitute *sa* is sometimes interchanged with *sa*.
- 13 *Visarga* is sounded very soft, so as to be almost inaudible

If to these peculiarities the common Indian threefold pronunciation of *a* as *a*, *ō*, and *ō*, as well as the indistinctness of all vowels in *then*, are added, it may be easily imagined how difficult it is for a stranger to understand a Kāśmīrian, especially when the speaker becomes excited and, in consequence, careless in his pronunciation

I considered myself very fortunate that my ear accustomed itself to the new sounds in the course of a fortnight. Babu Nilambar Mukarji, who is an excellent Sanskrit scholar, and, for a Bengali, pronounces Sanskrit with remarkable purity, told me that he, though a resident in Kāśmīr for many years, was frequently unable to make out what the Pandits said. The Pandits themselves seemed to have no difficulty in understanding me or the Babu, and they freely acknowledged that their Sanskrit pronunciation was bad, and corrupted by their vernacular. A knowledge of these Kāśmīrian peculiarities is of the greatest importance for students who use MSS from Kāśmīr, as they explain a great number of mistakes. Thus *o* occurs frequently for *u*, *e* for *i*, *da* for *dha*, *ba* for *bha*, *ga* for *gha*, and *lāhya* or *lhya* for *lsha*. These peculiarities must also be kept in mind in reading Kāśmīrian transcriptions of foreign names. Thus *Mera*, which so frequently occurs in the *Rājataranginī* of Jonarāja and Dīrvara, must always be pronounced *Mira*, as its identity with the Persian *Mir* requires.

As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere,—Dīmodar, the son of Śīhebrīra, the chief teacher in the Mahatīrta Mudraśāla. He possesses all the characteristics of a true Kāśmīrian scholar, great quickness and sharpness, a considerable fund of good natured humour and an inexhaustible flow of eloquence, combined with a thorough knowledge of Sanskrit poetry and poetics, and a very respectable knowledge of grammar, of *Ārya* and of *Sāra* philosophy. He explained to me several verses from Sanskrit poets which had baffled not only myself, but also some of the best Pandits of India. His own poetical compositions,—a continuation of the *Rājataranginī*, and a letter writer entitled *Pravāhalekhā*, which he was good enough to read and to explain to me for hours—certainly surpass Śrīharsha and Bāṇa and can be only compared to Subandhu's *Uśaradatta*.

Pandit Damodar was, however, not the only man of a scholarly turn of mind. I have already mentioned his brother Dayārām as an authority on the ancient geography and history of the country. The same subject occupied Pandit Govind Kôl, the son of Bal kôl, who showed me portions of a Hindi translation of *Rājataranginī*, which contained many new explanations of difficult passages. Thus he had succeeded in finding the true meaning of the obscure, and in our editions corrupt, verse III 10 —

Desyaiskadesāllornāmnah prāptastasyāḥ piturguruh |

Stunpā tadbhāshaya proḥ to lohstunpā stūpakāryakrit ||*

(10) "From a foreign country called *Loh*, i.e. *Leh*, arrived the spiritual guide of the father of that (queen of Meghavāhina) who was called in the language of that (country) *Stun pā*, and who built the *stūpa* (called that of) *Loh stunpā*."

In this case Pandit Govind Kôl had very shrewdly guessed the identity of *Loh* and *Leh*, and had found by inquiries among his friends who were serving in *Leh* that *stunpā* was actually a Tibetan word. His proceeding showed that he was possessed of a truly scientific spirit of inquiry. Pandit Damodar Jotsi, too, whose name I have already mentioned, appeared to possess a respectable knowledge of his Śāstra, astronomy and astrology, and to be a man who was not contented with having learned his books, but desired to further improve himself, and especially to gain some knowledge of European astronomy. A great many Pandits give private instruction to small classes of pupils in Sanskrit grammar, in the Purāṇas Kāvya, Ālankāra, and Śaiva philosophy. Teaching, *adhyāpana* is one of the six kinds of occupation lawful for a Brahman and all over India the learned Brahmans practise it. Of course no fixed fees are taken for the instruction given, but presents are accepted and customary. The largest number of pupils I saw at Pandit Kesavārām's house, where about a dozen were present.

All the Sanskrit speaking Pandits as well as some of the traders and officials, possess larger or smaller libraries. The twenty two Pandits whose names are given below were stated to be the possessors of the most considerable collections —

P Divārām, residence Abākadal, Śrīnagar

P Kesavārām

Ibid

* *Lostunpā*?, Śāradā MSS, with the usual interchange of *o* and *u* and omission of the *ri* *ga* which in Sanskrit words is optional before *st* and *sta*.

P. Sūraykīk, residence Abākadal, Śrinagar.	
P. Bidasīheb	Ibid
P. Rāmakoṣīheb	Ibid.
P. Matābjā	Ibid
P. Sahejkol	Ibid
P. Rājkhā	Ibid
P. Kaval Rāmādān	Ibid
P. Chandrām	Ibid.
P. Mahinandjā	Ibid
P. Lālpandit	Kantkadal
P. Kaval Rīyadān	Mīsāhebbkā mandir
P. Gopūl Kukla	Bān mahal
P. Prakāśchand	Ganeśaghāt
P. Janārdan	Ibid.
P. Prakāśmekh	O
P. Mukunda Jotsi	O
P. Harirām Jotsi	O
P. Dayārim Jotsi	Suthupar
P. Tūtārīm Jotsi	Renāvādi
P. Balakāh	Sphākadal.

I have seen half a dozen of these libraries, and received lists of most of the remaining ones. They seemed to contain no works of importance besides those enumerated among the purchases in the Appendix. But I do not feel certain that the lists furnished to me are complete. It is a very common practice among Brahmins to leave out, when they are asked to show their treasures, all works which they consider particularly important, and to reveal their existence only after a prolonged acquaintance with the inquirer. It must be further kept in mind that the list of possessors of libraries given above includes the names of the best known Sanskrit scholars only. A great many books are in the hands of people entirely unacquainted with Sanskrit, and some of the best pieces in the Government collection, *e g* the MS of the *Rigveda*, come from such sources. The learned Pandits are just as ignorant about the contents of such libraries as I am, and it costs them no small trouble to extract MSS from what they facetiously call the *garās*, or 'the sinks.' I should, therefore, not be in the least astonished if, in future, important finds of ancient books were made. A few libraries, though apparently not of large extent, exist at Sopur, Islāmībād Anantnāg, and Bīramūla. Specimens from them I saw at Bīramūla and Islāmībād, which, however, did not tempt me to make purchases.

The contents of the libraries, the MSS, may be divided into four classes —1, the Bhūrja MSS, 2, the paper Śīradā MSS, 3, the paper Devanāgarī MSS copied in Kasmīr, and 4, the paper Devanāgarī MSS imported from India proper

The Bhūrja MSS are written on specially prepared thin sheets of the inner bark of the Himalayan birch (*Betula Bhojpatra*), and invariably in Śīradā characters. The lines run always parallel to the narrow side of the leaf, and the MSS present therefore the appearance of European books, not of Indian MSS which owe their form to an imitation of the Pālapatras. The Himalaya seems to contain an inexhaustible supply of birch bark, which in Kasmīr and other hill countries is used both instead of paper by the shopkeepers in the bazar, and for lining the roofs of houses in order to make them watertight. It is also exported to India, where in many places it is likewise used for wrapping up parcels, and plays an important part in the manufacture of the flexible pipe-stems used by *hulā* smokers. To give an idea of the quantities which are brought into Śrīnagar, I may mention that on one single day I counted fourteen large barges with birch bark on the river, and that I have never moved about without seeing some boats laden with it*. None of the boats carried, I should say, less than three or four tons' weight.

The use of birch bark for literary purposes is attested by the earliest classical Sanskrit writers. Kālidāsa mentions it in his dramas and epics, Suśruta, Varāhamihira (circa 500-550 A.D.) know it likewise†. The *Petersburg Dictionary* refers also to a passage of the *Ādithāḥa*, the redaction of the *Tajurīd* formerly current in Kasmīr, where the word *Bhūrja* occurs, though it is not clear if it is mentioned there too as material for writing on. The Kasmīrī Pandits assert, and apparently with good reason, that in Kasmīr all books were written on *bhūrjapatras* from the earliest times until after the conquest of the Valley by Akbar, about 200 to 250 years ago. Akbar introduced the manufacture of paper, and thus created an industry for which Kasmīr is now famous in India. From that time the use of birch bark for the purpose of

* I mention this particularly because Dr. Burnell (*South Ind. Palaeogr.* p. 10, thinks that the bark must have been scarce. Compare also Elmslie, *Kas. Rec.*, v. 667.

writing was discontinued, and the method of preparing it has been lost. It is at present impossible for the Kashmirians to produce new birch bark MSS, and for the collector of antiquities the existing birch-bark volumes have, therefore, a considerable value. The Pandits were very anxious that I should assist them to rediscover the secret of preparing birch bark for writing. But I declined to do so, as I feared that an extensive manufacture of spurious MSS would be the consequence. As matters now stand, there are no birch bark MSS much younger than two hundred years, and some are four and five hundred years old. The preparation of the ink which was used for Bhurja MSS is known. It was made by converting almonds into charcoal and boiling the coal thus obtained with *gomūtra* (*urina levis*) *. The ink thus obtained is not affected by damp or water, and as the birch bark likewise stands water well, it is possible to improve dirty old MSS by washing them, or by wetting at least particularly illegible portions. I have employed this method very frequently in order to make out doubtful passages. The Pandits regularly kept the MSS in water before selling them to me, in order to improve their appearance. I was also told of a MS which had been fished out of the Dal, the lake near the city, into which it had probably been thrown during one of the Musalman persecutions. It must have been lying in the water for many years. I heard also of a work which, after being considered to be lost, was recovered from a MS found by a Pandit in the ceiling of his house, to which it had been nailed in order to keep the rain out. The great enemy of birch bark is dry heat which causes it to crack, split and peel in all directions. The same result follows if the MSS are fingered frequently or kept carelessly, as roost of the Pandits do. The usual way of preserving the MSS is to bind them in rough country leather and to place them on shelves upright, like our books. The friction of the leather invariably destroys the first and last leaves in a very short time, and hence many Sanskrit works from Kāśmīr have neither beginning nor end. Long exposure to damp heat, such as prevails during the monsoons of Western India, is also fatal to birch bark volumes as it produces *fungi*, the removal of which is very troublesome. Under these circumstances it is not astonishing to find that few Bhurja MSS are quite perfect. If no large portions have been lost, a few letters here and there are sure to be missing as

* My authority for this recipe is I. Dayākrishṇa Jēṭhī, who was also particularly anxious about the recovery of the method of preparing the birch bark for writing.

the surface has peeled off. All Bhûrja MSS are written in the so-called Śāradā characters, an alphabet closely connected with that of the Guptas. Dr Elmslie, in his *Kashmīr Vocabulary*, p 119, tells a story, which I have not heard narrated, that the alphabet was introduced into Kāśmīr by one *Shāradah Nandan* (sic), a companion of a brother of Vikramāditya of Ujjain (Bhartṛihari?), who is said to have emigrated to the Valley. The story, as told by Elmslie, is not worth much. But it seems to contain a dim reminiscence of the connection of Kāśmīr with Ujjain during the rule of the Guptas in the latter city, which is also preserved in the *Rājataranginī*, and of the connection of the Śāradā alphabet with that of the Guptas. The name *Śāradā-sharāṇi* means either 'letters sacred to Śāradā,' i.e. Sarasvatī, or it may be taken as 'the letters which are Sarasvatī,' i.e. '(visible) speech.' Śāradā is considered one of the tutelary deities of the country, which is frequently named after her *Śāradādesa* or *Śāradāmandala*. In India, too, writing in general is called *Sarasvatī* or *Sarasvatīmukha*, 'the face of the goddess of speech.' Elmslie's *Śāradānandana*, 'the son of Sarasvatī,' is nothing but a modern euhemeristic invention. The Śāradā characters now in use appear first on the coins of Avanti-varman (855-894 A.D.). The older coins of Toramāna and Pravarasena show pure Gupta characters. They recur also in all Kāśmīr inscriptions which have been found, the oldest among which is probably the fragment of the time of *Diddā Rāni* (980-1004 A.D.) preserved in the Lahore Museum.*

From these facts as well as from the use of the pure Gupta characters on the coins of Toramāna and Pravarasena, it might be inferred that the Śāradā alphabet dates from the end of the 8th or the beginning of the 9th century. I am, however, not prepared to go so far. For I think that strong arguments may be brought forward to show that during the last fifteen hundred years the characters used for MSS differed from those used in inscriptions and in coins, and that some of the former alphabets, e.g. the so-called Devanāgarī, are much older than is usually thought. I feel, therefore, not certain that the Śāradā alphabet is not one of the ancient literary alphabets, dating perhaps from the times of the Guptas or earlier. Characters very similar, though not absolutely identical with the Śāradā alphabet, are used in the hill districts of the Panjab. They are called, as General

* The ticket attached to it states that it is in Kāśmīrī. But that is a mistake. It is in Sanskrit, and deserves to be published.

The Devanāgarī MSS written in Kashmir are all very modern. I was told that these characters had come into more general use during the last thirty years only, since the annexation of Kashmir to the Jāmī dominions. The difficulty which the Pandits have in reading printed Devanāgarī texts shows that even now the character is little used by them. All Devanāgarī MSS are written by professional scribes, the Bich Bhattas, and are, for this reason, even if they have been afterwards corrected by Pandits, less trustworthy than even Śīradā paper MSS. A good many mistakes always remain, especially such as are caused by difficult *Sāraṭī* compound letters, and the best plan for restoring corrupt passages is to try to find the Śīradā ligature which most closely resembles the corrupt Devanāgarī group.

As the Devanāgarī MSS are mostly prepared for the market, they are also not unfrequently 'cooked,' i.e. the lacunae and defects in the original are filled in according to the fancy of the Pandit who corrects them. This most objectionable habit prevails in Kashmir to a very great extent, perhaps to a greater extent than in India proper though in India proper, too, the Pandit has little respect for the sacredness of the ancient texts. That sentiment is in Europe, too, of modern growth and not much older than the historico-critical school of philology which arose in the end of the last century. In no part of India have I, however, been told of the practice of restoring or 'cooking' Sanskrit books with so much simplicity as in Kashmir. I was asked by my friends if the new copies to be made for me were *tabe male complete* or not, and one Pandit confessed to me with contrition after I had convinced him of the badness of the system that formerly he himself had restored a large portion of the *Viśṇu dharmottara*. The passage from the *Āśīmatapurāṇa* which I have printed at pp. lx lx of Appendix II gives a specimen of such a restoration. In that case the Mahārāja of Kashmir was the innocent cause of the forgery. He ordered Pandit Śihebrām to prepare a trustworthy copy of the *Āśīmatā* for edition. As the Pandit found that all his MSS were defective in the beginning, and as he knew from the fragments as well as from the *Rājataranginī* what the lost portions did contain, he restored the whole work according to his best ability. If I had not come to Kashmir soon after his death it is not improbable that the genuine text would have disappeared altogether. For the Pandits thought, until I convinced them of the contrary, Śihebrām's copy greatly superior to all others. From these facts it will appear that complete Kashmir MSS have to be used with great care especially if they are new and the older MSS

are mutilated. But I do not wish to proclaim *all* complete Kasmīrian MSS as untrustworthy, because in many cases complete copies have been procured by collating a number of MSS mutilated in different places, or such MSS as, having been treated with great care, remained complete. These disparaging remarks on the Kasmīrian Devanāgarī MSS make an explanation necessary why, though knowing their defects, I acquired such a great number as my list shows. My reasons were two. Firstly, in the beginning of my search I felt very uncertain whether I should be able to obtain many old MSS, and I took the more important works in such a form as I could get them most easily. Later I continued to buy, or cause to be prepared, Devanagari copies, because I thought that Indian and European scholars might wish to have copies in the better known Devanāgarī character, as well as in the more difficult Śarada.

C—AN ACCOUNT OF SOME KASMIRIAN MSS PURCHASED

In turning now to give an account of some of the MSS contained in the collection made during my tour in Kasmir, of the Kasmir MSS which I bought at Dīhti, and of those forwarded to me by the Pāndits after my return to Gujarat through Major Henderson,* I must premise that I do not pretend to give all that is valuable in them. I have had no time to read several millions of *ślo/as*, and to compare them with the versions known from Indian books. A thorough study of such a collection would take up the whole time of a student during several years, and I even doubt if any one man ever can sufficiently become master of all the various *Śāstras* represented in order to estimate the books at their proper value. All that I have done is to read a few of the most remarkable works and to look into most of the rest, and to set three Pāndits—Murtanāth Śāstri, Narayana Śāstri, and Vāmanāchārya Jhalakīar—to work on what struck me as interesting. They have copied most of the extracts from the MSS which have been printed in Appendix II. They have made indexes and abstracts of other works which I have used in the sequel and they are also to a great extent the authors of the classified list. But I have always supervised their work, and in the footnotes to Appendix II I have tried to separate as much as possible the shares in the work belonging to each of them.

* I take this opportunity to thank Major Henderson publicly for the infinite trouble he has taken on behalf of the collection and I am sure all Sanskritists will be grateful to him when they learn that many important MSS, such as the *Chāndogya Upaniṣad* and the *Śākhya Sūtras*, have reached the Government collection through his labours.

In the following pages my aim will be merely to show that the collection does give some results which are important for Sanskritists, and to publish what is most interesting. Appendix II is intended to furnish the proofs for my assertions. I can only undertake the responsibility for what I actually advance, but I do not pretend that what I advance is the sum total of the results which may be obtained from the MSS.

Among the collection of Vedic works, No 5, the Bhūrja MS of the *Rigveda*, takes the first place. Though it is only a MS of the same redaction which is current in India proper, of the Śākalaśākhā, the peculiarities which it shows in the manner of marking the accent and in spelling, as well as the character in which it is written, give it a considerable value. They show that it belongs to a section of Śākala Brahmins which differed in its tradition from their brethren in Hindustan. It is the representative of a new family of MSS. In the portions which I have compared with Prof M Muller's printed text, I have not found any readings which I should like to declare to be real *variae lectiones*. Most of the differences appear to be either simply clerical mistakes, or to have been caused by the Kashmirian pronunciation, according to which, *e* g, *ś* is pronounced as *u*, and *e* as *i*. But, quite irrespective of the question of various readings, there are in the *Rigveda* a number of passages which the collated Indian MSS leave doubtful, be it on account of the peculiarities of the Devanagari characters or for other reasons. It is for such cases that I hope the MS will prove particularly valuable, and I am glad to see from an article published by Professor Bensey in the *Goettinger Gelehrte Anzeigen* of December 6, 1876, that it has already done some good service. Since November the MS has been in the hands of Prof M Muller, who has already published a short notice of it in the *Academy*, and who, owing to his unrivalled acquaintance with the *Igreia* and Vedic MSS, will be best able to extract from it all that is valuable.

The peculiarity of the MS in marking the accents is that the Udatta and the Jatyā Svarita alone are noted: the former by a vertical stroke ⊥, the latter by a hook ∩ above the accentuated syllable. A similar method is mentioned by Dr Burnell *Sc Int Palaeog*, p 60. This proceeding is perfectly sufficient to indicate to those who are acquainted with the rules of the Pratiśākhya where the secondary accents stand. Its constant peculiarities in spelling are—

1. The absence of the letters *la* and *lika* for which the original *da* and *dha* appear.

2. The doubling of *ya* and *ra* after an *anusvara*.

3 The change of an *anuvāra* to *anuvāśika* before sibilants, *h* and *r*

4 The omission of the euphonic *t*, to be inserted between a final *n* and an initial *s*

The *Āhīlas*, or apocryphal hymns, fols 176b 188, which, contrary to the custom observed in the Indian MSS, have been collected into one body and arranged into five *Adhyāyas*, differ very considerably from the text given in Prof M Müller's quarto edition. The same remark applies to the *Upanishad* from the *Āranyaka*, which fills the last leaves of the volume. There is, firstly, one short *adhyāya* more than in Dr Rājendralal's edition of the *Āitareya Āranyaka*, and the various readings in the other two *adhyāyas* are very numerous. Nor do they quite agree with Śaṅkara's readings given in his commentary. In this piece, also, the MS retains its character as representative of a separate family. The date Bhā(ḍ)rapada) su(ḍ)ha) 11(ṭhi) 13 of (Śaṅkara) Samvat 50 corresponds to the year 75 of some century of the Christian era. From the appearance of the book, and from the fact of its being a birch bark volume, I think it certain that it is not younger than two hundred years.

After the *Rigvedasamhitā* follow next the pieces belonging to the *Chārāyanyā Kathā* a *sākhā* of the Black Yajurveda, Nos 3, 10 14, and 21-22, which, as I have shown above, was, and is the redaction of the Veda current in Kasmir. No 3 the fragment of the *Kāthika*, the only known complete MS of which is preserved in Berlin, is a modern copy, made from a modern MS belonging to Pandit Dhanodar Jotsi. The Pandit's MS shows traces of accents, and is in this respect superior to the Berlin MS. The system of accentuation seems to have been the complicated one used by the Vattīyanīyas and Paippalīdas. I regret extremely that the Pandit either could not or would not tell me where the original of his copy is to be found.

The *Kāthikaśraṛīyasūtra* is the second piece of the Aphorisms of the Kathika school which has turned up. The other one, which has been long known is the *Dharmasūtra*, usually called the *Yashnu-smṛiti* *. From the statement of the commentator of the *Gṛhyasūtra* it appears that in his time the *Yastamāntra* i.e. the Aphorisms on the great sacrifices performed with more than one fire did exist, and that they filled no less than thirty nine *adhyāyas* †. The abolition of the great sacrifices in consequence of the conversion of the Kasmirians to Mahomedanism appears to have caused its loss. The *Kāthika*

* This was first pointed out to me by a friend, viz. Mr D'Almeida, in the year 1871.

† See Apj II p. 11.

grihyasūtra does not materially differ in its contents from the numerous known treatises of this class. It contains the rules for the performance of the *samśāras* or sacraments which remove the stains of hereditary sin from the twice born, of some daily and occasional rites for householders, of the funeral oblations to the *manes*, and other miscellaneous prescriptions on the study of the Veda, on the duties of a *śnātaka* or student who has finished his sacred studies, on certain penances called *kriichchhāras*, 'difficult (performances),' etc.

The author of these Aphorisms is, according to the Kāsmīrian tradition, *Laugākshi*, a sage whose name is frequently met with in modern compilations on sacred law. Hitherto it was impossible to connect him with any particular Vedic school. The four MSS give, besides the text of the *Grihyasūtra*, the *mantras* and the commentary of *Devapāla*, the son of *Haripāla*. Nos. 11 and 13 agree closely with each other, and the same may be said of Nos. 12 and 14. The latter two apparently give the genuine work of *Devapāla*, while the former contain an enlarged version, interwoven with *prayogas*, or detailed descriptions of the ceremonies. I am unable to say who *Bhatta Devapāla* was, or when he lived. The Kāsmīrians maintain that he lived before the Musalman conquest.

Regarding *Laugākshis Arśhādhyāya* (No. 3) and the *Pracārā dhyāya* (No. 22) I have only to remark that they are not very correct, just like most similar works consisting of strings of names. The *Chārāyanīyā śiśhū* has been described by Dr. Kielhorn, *Ind. Ant.* vol. V, p. 194. The remaining Vedic MSS from Kāsmīr hardly call for any remark. The *Upanishads* will probably be welcome to those who wish to study this branch of Vedic literature for critical purposes. The *Ātharvavedasamhitā* has been described by Prof. Von Roth, who has now its original, an unfortunately mutilated old Bhārja volume, in his hands. This latter was bought by the Maharaja before my arrival in Kāsmīr, and presented to Sir W. Muir, who at my request, consented to forward it to the India Office. The *Chaturāsramya dharma*, attributed to Kanva, No. 20, appears to be a remnant of some larger work on *Dharma*. It is written in *sūtras*, and treats of the duties of the four orders. Kanva and Kānva are frequently quoted as authorities in modern compilations. The two *Richālas* are huge *prayogas* interspersed with *mantras*, the real handbooks of the Kāsmīrian Bhattas, used at present for the performance of ceremonies before the *grihya* fire.

In the next class, the *Purānas* and *Mihātmyas* the *Valantata* one of

the sources from which *Kalhana** drew his information, deserves some notice. The work is by no means uncommon in Kashmir, and at least one copy has already been brought to Europe †. The MSS of the collection represent two redactions. The Śirīḍī copies Nos 65 68 give a shorter version and are full of lacunæ while No 64, a new copy, counts many more verses and is complete. The cause of this discrepancy is as I have already stated above, that the writer of the original of No 64 Pandit Sahebrām, some years ago received orders from the Mabrīja to prepare the text of the *Nilamata* for edition, and thought it his duty to fill up all the lacunæ, to expand obscure passages, and to remove, as far as possible, the ungrammatical forms which the *Nilamata* like other Puranas, shows in great number ‡. Sahebrām's revised edition has no value for a critical scholar. But it deserves always careful consideration as a commentary, because Pandit Sahebrām possessed a very intimate acquaintance with ancient Kashmirian history.

The *Nilamata* is supposed to have been narrated by *Vaisampāyana*, a pupil of *Pṛthvī*, to King *Janamejaya*. It opens with a question of the king inquiring why no ruler of Kashmir took part in the great war between the Kuru and Pandu. The sage's answer is for the greater part lost, but from the fragments remaining it is clear that it contained the account of the expedition of Gonanda I to Mathurā in aid of Jurasandha in which he was slain and of the attempt by his son Damodara to avenge his father's death when Krishna came to *vrajanagara* in the Gandhara country just as these events are told in the *Rāja tarangīnī* I 57 66. A few verses have been saved, which mention the *vrajanagara* and the destruction of Damodara by Krishna, as well as the coronation of Damodara's pregnant queen and the birth of Gonanda II. They prove clearly that Pandit Sahebrām's restoration is correct in substance, and that *Kalhana* took over some portions of his narrative almost literally from the Purana. Janamejaya's next question is why Krishna considered Kashmir so important as to secure for it a king by the coronation of a woman. *Vaisampāyana* hereupon states that the country is an incarnation of Sati or Umā and describes its various excellencies, adding that it was formerly a lake called *Satisaras*. This statement gives an opportunity to introduce the story of the creation of Kashmir by Kasyapa. *Vaisampāyana*, however does not narrate it directly, but gives a former conversation between *Gonanda* and *Bṛhadāra* on the subject.

* *Pāṇini* I 14 † Aufrecht, *Orf. Catal.* p. 3183 ‡ See Appendix II p. IV

The account of the creation of Kāśmīr begins with the story from the *Mahābhārata* regarding the bet of *Kadrū* and *Finatā*, the fraudulent decision of which caused the enmity between the offspring of the former, the *Nāgas*, and the son of the latter, *Garuda*. It further relates how *Vāsuki*, the king of the *Nāgas*, being sorely pressed by *Garuda*, obtained, through the favour of *Vishnu*, for his people a safe residence in the *Satīsaras*, and that he made *Nīla* their king. Then follows the attempt made by *Samgraha*, a *Dāitya*, to ravish *Indra's* wife *Sachi*, his punishment, and the birth from his seed of the demon *Jalodbhava*, who devastated the neighbouring countries, *Dāvābhīṣāra*, *Jahundara* (*Jalandhara*), *Gandhāra*, and the territories occupied by the *Sālas*, the *Khasas*, the *Tunganas*, and the *Māndaras*. After that the narrative turns to the main point, the destruction of *Jalodbhava* and the desiccation of the *Satīsaras*, whereby *Kashmir* was produced. While *Jalodbhava* was committing his enormities, the *Purāṇa* says, *Kasyapa*, the father of the *Nāgas*, was engaged in a pilgrimage to all the *tīrthas* of the earth. His son *Nīla* went to search of him, and met him at *Khanakhala*. He described to him the sanctity of the *tīrthas* in the north of India, and prevailed upon him to visit them. On this journey *Kasyapa* observed that the *Madra* country was entirely uninhabited, and asked *Nīla* for the reason. *Nīla* explained to him that it was *Jalodbhava*, the son of *Samgraha*, who had reduced the country to a wilderness. Hearing this, the sage promised to procure the punishment of the evil doer. As soon as he had finished his pilgrimage, he started with *Nīla* for the seat of *Brahmā*, and implored his as well as *Vishnu's* and *Śiva's* assistance against *Jalodbhava*. The gods granted his prayer. At *Brahmā's* command the whole multitude of the gods, with their attendants, even down to the lords of the oceans and the river goddesses, started for *Naubandhana tīrtha* on the lofty peaks above the *Komārag*. On the northern hill *Brahmā* took his seat, on the southern *Vishnu* and between them *Śiva* established himself. The *Dāitya*, who, owing to a boon granted by *Indra*, was invincible in his native element, refused to come forth from the lake. Then *Vishnu* advised *Śiva* to drain the water off. Thereupon *Śiva* struck the mountains with his trident, and made a path for the water. *Jalodbhava*, seeing the lake become dry, caused a great darkness. *Śiva* dispelled it, taking the sun and the moon in his hands. Then *Vishnu* took another form and attacked the demon. The battle was long and fierce. Trees and hill tops were freely employed as weapons by either combatant. At last *Vishnu* severed *Jalodbhava's* head with his war disc.

After Kāśmīr had been thus produced, Kāśyapa settled it. The gods received their places as well as the Nīgas, and the goddesses occupied it in the shape of rivers. But when the saint wished to introduce men, the Nīgas objected to their company. Angrily Kāśyapa cursed them, and ordered them to dwell with the Pisīchas. Nīla then interceded for his brothers, and obtained a mitigation of the sentence. The country was not to be made over entirely to the Pisīchas, but for six months only in the year, from Āśvayuja to Chaitra, and for the duration of four *kalpas*. "During the six months of winter," Kāśyapa said, "*Nikumbha*, the king of the Pisīchas, who dwells in an island six *yojanas* long, in the sand ocean, will occupy Kāśmīr with fifty millions of his warriors. In Chaitra all the Pisīchas will have been slain, and men will return to cultivate the land." Kāśyapa then introduced men of the four castes from various countries, and they dwelt in it for six months in the year only. But when the four *yugas* were completed, there was an old Brahman, *Chandradeva* by name, descended from Kāśyapa, who neglected to leave the country with the other inhabitants. Him the Pisīchas caught, and plied with him as children play with birds tied to a string. He recovered his freedom, but suffered much, and wandered disconsolate through the country. At last he came to the Nīga Nīla, who received him into his dwelling. There he remained for the six months of the winter season, and learnt from his host a number of rites the observance of which were to deliver the country from the Pisīchas and from excessive cold. When the month of Chaitra returned, and with it the emigrant population of Kāśmīr, *Chandradeva* communicated the ordinances which Nīla had revealed, to the king *Pṛyodaya* by name. *Pṛyodaya* called his people together and enjoined a strict performance of Nīla's rites. Thenceforward the country became inhabitable throughout the year.

After narrating this story the *Purāṇa* goes on to give the 'rites proclaimed by Nīla' in detail. Varimpriyā repeating for the benefit of Jaimineya the account which Brihadwā gave to Gomada of the instructions communicated by Nīla to Chandradeva. These 'rites proclaimed by Nīla' occupy two-thirds of the *Purāṇa*. A great many of them agree with the *Pāṇini* ceremonies and festivals known and observed in India proper. Others are peculiar to Kāśmīr, and some very remarkable. Thus the rule that on the day of the first fall of snow new wine (*narāṇa madya*) is to be drunk will rather astonish the orthodox Brahmins of Maharashtra and Gujarat. A very peculiar festival is also the celebration of the birthday of Buddha, as an incarnation

of Vishnu on the 15th day of the bright half of Vaisākha. On that day (the anniversary of the *Nirvana*) Buddha's statue is to be put up and to be worshipped under the recitation of sentences employed by the *Sākyas*. The *Sākyas* (i.e. the Buddhist ascetics), too, are to be worshipped, and to be presented with cows, garments, food, and books. Most Purāṇas recognize Buddha as a form of Vishnu, but I do not think that there is any evidence that in India proper he has been worshipped by Brahmans and their followers. If we find it in Kāśmīr, it is no doubt due to the accommodating good-nature of the Kāśmīrian Brahmans, and to the more universal prevalence of Buddhism, which in India proper, it seems to me, never was much more important than Jainism is at present. The Purāṇa concludes with some miscellaneous Māhātmyas, one of which, viz. that regarding the origin of the Mahāpadma or Voller lake, has been given above.

From this sketch of the contents of the *Āṣṭamata* it will appear that it is an attempt to connect special Kāśmīrian legends with those of India proper, and especially with the *Mahābhārata*, as well as to supply a sufficient authority for the rites prevalent in Kāśmīr. It finds its counterparts in the *Nāgīraṭhaṇḍa* and similar works, which in India proper, however, do not put forward the pretension to be considered separate Purāṇas, but call themselves portions of the older Purāṇas. The mention of Buddha as an incarnation of Vishnu, and of his festivals, shows that in its present form the *Āṣṭamata* cannot be older than the 6th or 7th century of our era*. Its great value lies therein, that it is a real mine of information regarding the sacred places of Kāśmīr and their legends, which are required in order to explain the *Rājataranginī*, and that it shows how Kālhana used his sources.

Besides the copies of the *Āṣṭamatapurāṇa* the only other valuable Paurāṇic MSS are the numerous Kāśmīrian Māhātmyas. These works, too, are absolutely indispensable for a correct interpretation of the *Rājataranginī*.

As regards the MSS of poetical works they may be divided into two classes: first, such as give poems composed by Kāśmīrians; and secondly those which contain compositions of poets from India proper. The Kāśmīrians assert that their country was from the earliest times

Rājatarāṅgī IV. 675, *Brāhaspati* is an honorific epithet of king *Chippata-Jayāpala*, who reigned from 832-844 A.D.* Hence it may be assumed that *Ratnākara* began his career under the latter ruler, but was patronized also by *Acantivarman*, the resuscitator of learning in Kashmir. *Ratnākara*'s father's name was *Amṛtabhānu*, and he was a descendant of one *Durgaditta*, who lived in *Gaṅgāhrada*. His descendants live in Kashmir at the present day. One of them, my assistant P. *Chandram*, showed me his pedigree, which went back to *Ratnākara*.

Ratnākara's chief work which has come down to our times is the *Haraviyaya*, an enormous epic in fifty cantos. This work celebrates the defeat of the Asura *Andhaka* by Śiva. *Andhakā* sprang from Śiva when Pārvatī covered his eyes with her hands, and was born blind. He was given by Śiva to the son of Diti, who desired a son, and was reared in his house. By means of terrible self-inflicted penances he obtained the power of seeing, a boon from Brahmā. He used his strength to make war on the gods, and succeeded in overcoming even Vishnu, ejecting the gods from their seat and becoming king of the three worlds. Śiva slew him.

This fable would hardly have afforded sufficient material for composing about four thousand long stanzas. The poet has therefore pressed into his service the whole of the subjects which the rules of Sanskrit poetics allow to be introduced into a *Mahākāvya*, viz. the description of the seasons, of scenery, court amusements, etc.

He opens his poem after a very short *mangalācharana*, with a description of Śiva's capital, *Jyotirmālati* on Mount *Mandara*, and of its master. Next follows a description of Śiva's dance the *Tāṇḍava*, which he is said to execute before Pārvatī. The third canto gives an account of the Seasons, the fourth and fifth depict Mount *Mandara*. In the sixth *sarga* the real subject of the poem is first introduced. The Seasons are represented as coming to Śiva for protection, fleeing from *Andhaka*. *Madhu* (Spring) acts as their spokesman, and after a long hymn addressed to Śiva which gives a summary of Saiva philosophy, he implores the god's assistance against the fearful Asura who conquered the world. The seventh *sarga* is devoted to a description of

fanciful *lours de force* in which the Pundits delight, *Samudgahās*, *Padmibandhāv*, *kalā*, *Pratilomānulomas*, and *Pratilomānulomārdha* *pālas* abound. Some cantos, e. g. S III, show *Janālas* in the style of the *Nalodīya*, in every half-verse or verse. The more complicated metres are used freely, and the language is anything but simple. It seems to me not likely that the *Haravijaya*, as a whole, will ever gain many friends among Europeans. But it contains, like most Sanskrit poems, many single verses and passages which possess both grace and force of expression. It is also of some interest for Hindu mythology and philosophy.

The MSS, being new copies, are, though corrected by a Pundit, not very good, and they show several lacunæ.

The *Ṭikā* explains, as its title *Pishamapadoddyota* indicates, only particularly difficult words and passages. Its MS begins with I 5, and ends in the middle of Sarga XII. Its author is 'Alaka, son of Rājānaka Jyānaka.

Ratnālara, though the only Kashmiri poet of the 9th century represented in the collection, is not the only one whose works still survive. In this period falls also, as I have shown elsewhere, *Abhinanda* the Gaudī the author of the *Rāmacharita* and of the *Kādambirīkathasūtra*. He too was born in Kashmir, though he wrote under the protection of a prince of the Palā dynasty in Bengal.

The tenth century, again, is a blank. Not a single poem which can be referred with certainty to this period was to be obtained. But the eleventh century is represented by a number of important works. There are, firstly, four poems by that polyhistor *Ashemendra* surnamed *Vyasadasa*, 'the servant of Vyasa'. Hitherto only three of his poetical compositions were known, the *Prīhalātha*, or more correctly *Prīhalāthakūmānjari*, which was first discovered by Dr Burnell and afterwards by myself in Gujarat, the *Bharatamanjari* which I obtained from Bluf* and the *Kalāvṛśa*, discovered by Dr Rājendralal Mitra. The first work was not procurable in Kashmir, though the Pundits had heard of it, and believed that copies might eventually be found. A Sarada paper copy of the *Bharatamanjari* was procured with some trouble. The *Kalāvṛśa*, a copy of which I bought in 1873-74 at Bikaner, was unknown in Kashmir. In addition to these three poems Kashmir furnished the hitherto unknown *Ramāyanatathāsūtra* or *Ramāyanamanjari* the *Dasaratāsūtrasūtra*, and the *Samayamūtrīśā*, as well as a *Vyāsasūtrā*

* See Report on Sans. MSS 1874-75

which is given at the end of No. 154. It also furnished copies of a treatise on metre, the *Sūratīlālā*, No. 270, of a dictionary, the *Lolapraśāsa*, and a commentary on a treatise of polity by Vyāsa, the *Nīlkalpataru*.

Kshemendra was not a man to hide his light under a bushel, and he has taken care to let us know a good deal about himself and his time. In the colophon to the *Samayamātrikā* he informs us that he finished that work during the reign of King Ananta, in the 25th year of the Kashmirian cycle, 1050 A.D. In the *Sūratīlālā* he again states that he wrote under Ananta, and finally he says that he finished the *Dasūca-tārīcharita* in the year 41 of the Saptarshī era, under Ananta's son, Kalasa. Ananta ruled from Saptarshī S. 4, or 1029 A.D., to Saptarshī S. 39, or 1064 A.D. In the latter year he nominally abdicated in favour of, and performed the *abhisheka* of, his son Kalasa. The Saptarshī year 41 corresponds to the year 1066 A.D. Consequently Kshemendra's literary activity falls in the second and third quarters of the eleventh century. The other data which he gives regarding his family and himself are that his grandfather's name was *Sinūhu*, and his father's *Prakāśendra*. The latter was a great patron of Brahmans, and expended three *lotis* or thirty millions (of what is not stated) in various benefactions, and died a fervent worshipper of Śiva. Kshemendra himself seems to have been in his youth a Śaiva, but later he was converted to the Vāishnava Bhāgavata creed by *Somachūrya*. He studied the *Alankāraśāstra* under the famous *Abhinavaguptāchūrya*. He wrote several of his compositions at the request of a Brahman called *Ramayāsa*, and one, the *Prīthakāthamanjarī*, at the command of one *Dradhara*, who seems to have occupied a prominent position in the Brahminical community of Kashmir. His surname, *Vyāsaśūta*, is given in all his works except in the *Kāśīlāsa*.

His poems are of two kind, independent didactic compositions, and narrative, abstracts of large older poems. To the first class belong the *Kāśīlāsa* which is intended to expose the tricks of rogues, traders, artisans, etc., and the *Samayamātrikā*, which is intended to lay open the snares of courtizans. In both these poems the plan is the same, the lesson is conveyed in a number of stories more or less amusing. I consider these two his best compositions, which show most originality, and here and there poetical genius. It is a pity that the contents of the second are such as would make a translator liable to a prosecution by the Society for the Suppression of Vice. The *Blūratamanjarī* and the *Rimīyanamanjarī* are short abstracts of the two

great epic poems of India. It may have cost Kshemendra a great deal of trouble to compress the subject matter of these enormous works into a small compass. But I cannot discover any poetical spirit in his abstracts. They read like bad versified prose. For the student of Indian literature they are, however, important, as they show the exact condition of the originals in the eleventh century, and they are worthy of a careful comparison with the published versions of the *Mahābhārata* and *Rāmāyaṇa*. In my article on the *Vṛhatkathā** I have already stated that the style of that work, too, is bad, and often obscure. But its interest for the Sanskritist is now, that Kshemendra's date has become known, much greater than formerly. It is now clear that both Kshemendra and Somadeva translated from a really existing original in the *Paisācī bhūṣhā*, the *Vṛhatkathā* of Guṇādhyā. For, besides the distinct assertion of both poets that they did this, the existence of an extensive original work is certain, because it is now proved that Kshemendra cannot have used the *Kathāsaritsāgara*, which was written seventy years after his time, and nobody will assert that Somadeva used Kshemendra's poem. But if the fact is established that the works of the two Kāśmīrians really give the contents of Guṇādhyā's great story, the most important results for the history of the *Panchatantra* and other collections of apologues which form part of both may be gained therefrom. Guṇādhyā's *Vṛhatkathā* goes back to the first or second century of our era. A comparison of its version of the *Panchatantra* with those now current in India and with the so-called Semitic translations will show that the work translated for Khosru Nohirvan was not the *Panchatantra*, but a contemporaneous or later collection of moral tales.

The *Dasātātāracharita*, though somewhat different in character from the three preceding works, resembles them in so far that it is an abstract of the Paurāṇic stories regarding the ten incarnations of Vishnu. It does not deserve the name of an independent composition. The only portion of it which seems to me to possess some interest is the *Buddhavatāra*. This canto gives an abridgment of the history of Śākyamuni as it is told in Buddhist works with tolerable accuracy. I have already above, p. 41, expressed my opinion that the identification of Śākyamuni with Vishnu dates from early times. But, in the present state of our knowledge of Sanskrit literature, Kshemendra is the oldest writer with a fixed date who mentions it.

* Besides the works above enumerated, Kshemendra wrote, as Kalhana asserts, a *Rajāraṭi*, or history of the Kashmirian kings. The work exists now in Kāśmīr. But the hope that it would soon come into my hands, which I expressed in my preliminary Report, has hitherto not been fulfilled. I do not, however, yet despair of ultimately obtaining it.

The second poet of the 11th century who is represented in our collection is *Bilhana*. In my introduction to his *Viśramāñācharita* I identified him with the *Bilhana* of the Calcutta edition mentioned *Rājatarangini* VII. 938, who is said to have left Kāśmīr in the reign of King Kalāṣa, and to have become the chief Pandit of Parvāṭa of Kalyāṇa. My conjecture has now been proved to be right by the Śārida MSS of the *Rajatarangini*, which all including Hesavrim's *codex ardetypus*, read *बिलहण* for *बिलहण*. The period which I fixed for his literary career, viz. the third and fourth quarters of the eleventh century, is therefore correct. His great poem, the *Viśramāñācharita*, was not known in Kāśmīr before my visit. But when I distributed copies of my edition the Pandits soon identified quotations from it in the *Kāvyaprakāśa* and the *Bālabodhinī vr̥ttī* of the *Kutantra*. Hence it appears that six hundred years ago MSS of it existed in Kāśmīr also. Of Bilhana's smaller work, the *Panchāsika*, I obtained one copy, which settles all doubts about its authorship, and explains the origin of the anecdote connected with it. The first point is decided by the sentence in the colophon, *iti chaurasuratapan chāṭikā pañcātābilhanakṛta samīpta*,* and by the second of the two verses which open the poem —

(1) 'Let the Lord of *Kuntala* take all the wealth in my house, still unscathed lies living in my heart Śrāvātī's store. Out on you, wretches! leave off your rejoicing. Shortly shall Fortune enter my abode seated on the shoulders of an elephant whose ears beat time to his hurried steps.

(2) "O tender maid, why directest thou thy eyes lovely as a lotus-leaf always to the king's palace that raises its neck on high? *Bilhana* will not turn back though he may fall a prey to the snare of the coquettishly shooting glances of the maids of heaven."

Here we have Bilhana's name twice and its position in the second passage is such as to remove all suspicion of its being a later addition. It seems very likely that the poet *Chaura* to whom the *Panchā*

silā is sometimes ascribed, is nothing but the product of a corrupt reading in the colophon, *chaurasuratapanchavikā samāptā*. The anecdote regarding Bilhana's intrigue with a Chauda or Chaura (i.e. Chīpotkatā) princess which the Gujarāt MSS narrate, originated, probably, through a mistaken interpretation of the word *chauri*. Instead of explaining it by *chauryena*, some Pandit took it to be the feminine of the Rajput name *Chaurā* or *Chaudā*, and invented the anecdote on the strength of this mistaken interpretation.

The two introductory verses of the Kashmirian MS, the genuineness of which is attested by Bilhau's autobiography in the *Vikramānka-charita*, show that the *Panchavikā* was written in Kalyāna, but before the poet had obtained the favour of Vikramāditya and the dignity of *Vijyapati*. The mention of the 'lord of Kuntala,' and the indignant address to his envious rivals and enemies, prove this. As to the contents of the *Panchavikā*, it is difficult to decide if they really refer to an intrigue of the poet, or if the situation is merely imaginary. I incline to the latter view. The Kashmiria text differs very much from that of the published edition. A collation with *Ion Bohnen's* edition gives the following results:—

Böhlen		Kashmir MS		Böhlen		Kashmir MS
1 a, b, c	=	3 a, b, c		20 a, b	=	16 a, b
1 d	=	1 d		21 a, b	=	16 c, d
2	=	5		25	=	41
3 a, b	=	18 a, b		26	=	45
3 c, d	=	6 c, d		29	=	47
9	=	53		37	=	48
10	=	24		38 c, d	=	49 c, d
11	=	37		45	=	55
12	=	35		47	=	51
17	=	41		48	=	52
18	=	12		50	=	56
19 *	=	13				

Thus the Kashmir MS does not even contain one half of Böhlen's verses, and the various readings in the identical portions are extremely numerous. But among the Indian MSS of the *Panchavikā*, too, there is little agreement. In the case of popular poetical Sanskrit works a restoration of the original text is extremely difficult. There are, however, some arguments in favour of the trustworthiness of the Kashmirian text. The MS of the *Panchavikā* contains at the end a few single *śloka*s attributed to Bilhana and the beginning a description of the *Navakā*.

The next Kāśmīrian author who is represented in our collection is *Somadeva*, who composed his *Kathāsaritsāgara* in order to console king *Harshadeva*'s mother for the death of her son. As *Harshadeva* was killed 1101 A D, he must have written in the first quarter of the twelfth century. The new MSS differ frequently in their readings from the published text. The various readings in the second *lambaka*, which I had collated with Prof *Brockhaus*'s edition by *Nārāyaṇa Śāstri*, amount to more than 350. But in many cases the error is on the side of the Kāśmīrian MSS.

In the second and third quarters of the same century fall *Maṅkha*, a hitherto unknown poet, and *Kaḥana*, the author of the *Rājataranīnī*.

The former, *Maṅkha*, probably wrote his chief work, the *Śrīlānta-charita*, between 1135 and 1145, a few years earlier than *Kaḥana* began his great historical poem. The *Śrīlānta-charita* celebrates the destruction of the Āsura *Tripura* by *Śiva*, and contains, just like the *Haravyaya* besides the story of *Tripura*'s descent, many cantos describing the usual accessories allowed in *lāyās*, viz. the seasons, the sunset, sunrise, court amusements, etc. It is composed so strictly according to the norm of the *Kāvyaśāstra*, and offers, in spite of the great eloquence and proficiency in versification shown by the author, so few new points of interest, that but for its 25th canto, which is altogether unique in Sanskrit literature, it would deserve little attention. In the latter *sarga** *Maṅkha* relates how, after composing his epic, he submitted it to a number of Pandits and officials assembled at the house of his brother, *Alaṅkāra*, one of the ministers of *Jaya-sinha* of Kāśmīr, 1129-1150 A D. He not only gives the names of the guests, but states the *śāstra* in which each of them was proficient. The number of the persons composing *Alaṅkāra*'s *sabha* was thirty.

viz —

<i>Ānanda</i> , a Naiyāyika	XXV.	81
<i>Ānanda</i> , the son of the poet <i>Dambha</i> , a Vaidya	"	97
<i>Balānanda</i> , a pupil of <i>Alaṅkāra</i> , a poet, resembling		
<i>Bilhana</i> in style	"	80
<i>Garga</i> , a poet	"	56
<i>Gaṇḍa</i> , a poet	"	77
<i>Janakarāja</i> , a grammarian and Vaidika	"	93
<i>Jatana</i> , a poet minister of <i>Rājapuri</i>	"	75

<i>Jinduka</i> , a Mīmāṃsaka	XXV.	72
<i>Tejakantha</i> , ambassador of <i>Aparāditya</i> , king of the		
Koṅkana	"	111
<i>Trailokya</i> , a Mīmāṃsaka	"	66
<i>Dāmodara</i> , an official	"	68
<i>Nandana</i> , a Brahmarāḍin	"	25
<i>Nāga</i> , a grammarian, proficient also in the <i>Alaṅkāraśāstra</i>	"	61
<i>Paṭu</i> , a poet	"	131
<i>Padmarāja</i> , a poet	"	86
<i>Prakaṣa</i> , a Śaiva philosopher	"	95
<i>Bhudda</i> , a poet	"	82
<i>Maṇḍana</i> , son of <i>Śrīgarbha</i> , a fellow-student of Man-		
kha's, learned in all <i>śāstras</i>	"	53
<i>Yogaśāstra</i> , a teacher of poetry	"	107
<i>Ramyadeva</i> , a Vaidika	"	33
<i>Ruyyaka</i> , Maṅkha's guru	" 30,	135
<i>Lakṣmideva</i> , a Vaidika	"	91
<i>Loṣṭhadeva</i> , a poet	"	36
<i>Pāṇinivara</i> , a poet	"	127
<i>Śrīkantha</i> , son of <i>Śrīgarbha</i>	"	54
<i>Śrīgarbha</i> , a poet	"	50
<i>Śrīgunna</i> , a Mīmāṃsaka	"	88
<i>Śrīkṛtsa</i> , a poet	"	62
<i>Shashītha</i> , a pandit	"	70
<i>Suhala</i> , ambassador of <i>Govindarāndra</i> , king of		
Kānoḥ	"	102

This canto has a double value. It gives a faithful picture of a *sabha*, one of the chief modes of social intercourse among the learned in India. * The description is so true that nobody, who has witnessed such gatherings in modern India will fail to recognize his acquaintances in it. Besides it contains some valuable historical notes.

Firstly, it enables us to fix the time of the *Alaṅkārasarvasva*, whose author, *Ruyyaka*, can be nobody else but Maṅkha's guru, who instructed the poet in the *Kārya* and *Alaṅkāraśāstras*.

There are, secondly, the two ambassadors, *Sakata*, sent by *Govindarāndra*, the Rāthor of Kānoḥ, who reigned, according to his inscriptions, between 1120 and 1141 A.D.,* and *Tejakantha*, sent by *Aparāditya*, the

lord of the Konkana, whose inscriptions are dated 1185 and 1186 A D * The mention of the latter, which shows that a political connection existed between Aprāditya during the period 1135-1145 and Kaśmīr, is of great interest. For it proves that the reign of Aprāditya must have been of long duration, and reduces the gap in the history of the Śilahāras after Dri Mānvanī's (or, as I prefer to read, Śrīmīn Vānī's) inscription dated Śaka 982, A D 1060, very considerably. It also explains how the commentary of *Aprāditya* on the *Yājñavalkyasmṛiti* came to Kaśmīr, and why it is now almost the only law-book used by the Pandits.

Thirdly, the incidental mention of *Rājasekhara* (v 74) and of *Bilhana* (v 80) as poets of established reputation is a valuable contribution to the history of Sanskrit literature.

Another portion of the *Śrīkathacharita* which possesses historical interest is canto III 31-78,* where *Manikha* gives his pedigree, and the circumstances which led to the composition of his poem. According to v 31 his grandfather's name was *Manoratha*, and his father was called *Pisacarta*, v 37 (*Pisācārta* in the colophon Sarga XXV). *Pisacarta* had four sons, *Śringūra* (v 15), *Bhinga* (v 53), *Alamkūra* (v 56), familiarly called *Lanlala*, (XXV 37 seqq), and *Manikha*, or *Manikhalala*. The eldest and the two youngest were not only Pandits, but also employed as officials. *Śringūra* assisted *Sussala* in the war against *Harshadēva*, whom he is said to have defeated (v 47) and received the office of *Bṛhattāntrapati*. *Alamkūra*, who was a great grammarian and student of the *Mahābhāṣya*, held the office of *Divān* (*samudhivigraha*) during *Sussala*'s reign (v 62), and also under *Jayasinha* (XXV 43 61). He appears to be the *Alamkura* mentioned so frequently in the eighth canto of the *Rajataranginī* in connection with Bhoja's rebellion against *Jayasinha*.

Manikha too, held office under *Jayasinha* (v 62), but it is not quite clear what his designation was. Possibly he was governor of some pargana.

As regards Kalliana's great Kūṣa, the *Rajataranginī*, which, after all, will probably remain the only Kaśmīrian work interesting a larger circle of readers, the Śāradī MS in the Government collection, together with my collation of Ganakī's MS. Sihebrāmi's explanatory treatises and abstracts, the MSS of the *Avadānatapurāṇa* and other

* *Jour. Bo. Et. I. As. S.* VII, Art. IX., and an unpublished stone in the Society's Museum.

† Appx. II, c. civ.

works, will enable us to restore the text and to explain its meaning with greater accuracy than has hitherto been done. The contents of the first six cantos of the *Rājataranginī* were first made known by Professor H. H. Wilson in 1825, in the XVth volume of the *Asiatic Researches*. Next, the text was published in Calcutta 1835 A.D., by the Pandits of the Asiatic Society. Some years later Mr. A. Troyer began a critical edition of the text, and in 1840 issued the first six cantos together with a translation of the whole eight cantos, which was completed in 1852. Further, Professor Lassen gave, in his great encyclopædia of Indian antiquities, the *Indische Alterthümer*, a complete analysis of the work, and last, not least, General Cunningham treated its chronology in an admirable article in the *Numismatic Chronicle* of 1848. It may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire. Still this is the case, and if it is taken into consideration how bad the materials were on which the European and Indian scholars have worked, it is not wonderful that a great deal remains to be done. When Professor Wilson wrote he possessed three bad and incomplete Devanagari MSS., which were so inaccurate "that a close translation of them, if desirable, would have been impracticable." The Calcutta edition was made, as Mr. Troyer states, according to a Devanagari transcript sent by Mr. Moorcroft from Kashmir, and Prof. Wilson's MSS. Mr. Troyer's own edition finally, was prepared from the same materials and two Devanagari copies which Mr. Colebrooke had presented to the library of the India House †. For the last two books he also used a Devanagari transcript procured by Major Broom §. Professor Lassen had nothing to work upon but the printed texts.

Both editions are therefore prepared from Devanagari copies, and either in India or in Kashmir. Not one of the scholars who have written on the book ever saw a MS. in Sharala characters, in which Kālihana's original copy and all MSS. in Kashmir were written. Besides, for cantos VII and VIII, which are wanting in the MSS. acquired by Mr. Colebrooke and Professor Wilson, the Calcutta Pandits had a

* Asiatic Res. XV. 1. 2.

† Asiatic Res. VI. 1. 2.

‡ Ind. Alterth. I. 1. 2.

§ Asiatic Res. VI. 1. 2.

single MS, Mr Moorcroft's transcript After what I have said above on Kāśmīrian Devanāgarī MSS and the difficulty Kāśmīrian Pandits have in reading Devanāgarī, it is not wonderful that the published text, especially of the last two cantos, should contain many corrupt passages I must say that I think it wonderful that the changes required are not more numerous In the first two cantos there are, if obvious misprints and the faulty forms *Gonarda* for *Conanda*, *Kāsmirāh* for *Kasmitrāh*, are not taken into account, only between forty and fifty corruptions which seriously affect the sense, i e one in every eleven or twelve verses Most of these cases are, however, very serious The ratio of mistakes does not increase much in the following four *tarangas* Nearly all the corruptions in these six books have been caused by a faulty transcription of single Śāradā letters or groups But in the VIth and VIIth *tarangas* the case becomes different The corrupt passages are much more numerous, and some verses as given in the Calcutta edition bear only a faint resemblance to the readings of the Śīradā MSS It seems to me that Moorcroft's transcript of these two cantos must have been very bad, or have shown lacunæ, and that the Calcutta Pandits have corrected the text in a very unscrupulous manner

The new materials which I have procured will enable us to restore the text to a much greater degree of purity than could ever be done with the help of Devanāgarī MSS But I fear that a small number of doubtful passages will remain, because all Śāradā MSS known to exist at present in Kāśmīr are derived from a single copy which is 100 to 150 years old This is the MS of P Keśavṛim, which I have mentioned already several times as the *codex archetypus* It is an ancient Śāradā paper MS written by an ancestor of the present owner It bears no date, but its appearance shows that it must be more than a hundred years old The Pandits assert that it is the MS from which Moorcroft's transcript was made, and from which all now existing copies have been derived I do not feel certain that the first statement is correct, as Moorcroft's copy is said to have been made from a birch bark volume * The second statement is, I think, true, as all the copies which I have used and seen, half a dozen, are new, and agree in all decisive passages with Keśavṛim's copy My friends made great efforts to find for me a birch bark MS, for the loan of which I offered a considerable sum But they possessed none, and were unable to procure one P Chandrīn told me with a sorrowful face that some

His renderings of passages in which Kalhara adopts a higher style are invariably wrong, and frequently unintelligible. The worst portions of the translation are Cantos VII and VIII. The contents of the historical and geographical essays attached to the translation require no condemnation on my part, as they have been estimated at their proper value by other Sanskritists. But I must touch on one point discussed in the preface to Mr Troyer's 3rd volume, regarding which Professor Lassen also has followed him. Mr Troyer undertakes there, p x, an inquiry about the authorship of the last two cantos of the *Rājataranginī*, and comes to the conclusion that the author of these cannot be the same person as he who wrote the first six *tarangas*, because (1) he allots to the last two hundred and fifty years double the number of verses which he devotes to the preceding three thousand two hundred years, (2) because the references and *resumes* made in Cantos VII and VIII to and of events narrated in the first six cantos are not exact, (3) because the VIIIth Canto relates events which occurred after A D 1149, the year given (I 42) as the date of the book. To these arguments Professor Lassen adds the difference in style observable in the two portions,* and that in some MSS, the last two books are wanting.

These arguments, plausible as they may seem, are altogether insufficient to support the assertion made. For, with regard to the first point, Mr Troyer himself has already given the objection which is fatal to it. If a chronicler narrates the events of his own time and of the period immediately preceding it at greater length than the remote portions of the history of his country, that is no more than might be expected. His materials were more abundant, and the events in which he himself his immediate ancestors and his patron played their parts possessed for him an interest which the more distant times did not possess. This interest which he took in his surroundings explains also why he introduces details which to men of later times appear trivial and uninteresting. To say less would also have been considered an offence against the Rājā, in whose employ Kalhara's father was. The answer to the second argument the discrepancies between statements in the first six cantos and the last two is that these discrepancies are mostly, if not wholly, due to Mr Troyer's bad material and faulty translation. It is true that the successor of Chandrapīda is called Lahtiditya in the IVth canto and Muktapīda in the *resumé* attached to the VIIIth

(4) "From the beginning of the *Kaliyuga* righteous kings endowed with (*great*) qualities, the first among whom is the illustrious *Gonanda*, protected *Kāśmīr* land, the daughter of *Kaśyapa*

(5) "As long as the darkness of night (*caused*) by the winter of their misfortune lasted, nobody perceived them. For late it was ere the sun of poetry rose

(6) "Then the Brahman *Kalhana* gave, by the nectar of his song, eternal youth to the ancient fame of these (*princes*) the last among whom was the illustrious *Jayasmṛta* *

I think we may trust *Jonaraja's* word and accept it as a fact that *Kalhana* wrote the whole of the eight cantos which go under his name

A new attempt to translate and to explain the *Rājataranginī*, and to use its contents for the history of India, ought to be made. But it is a work of very considerable difficulty, and will require much time and patience. As no commentary on the book exists, it is firstly necessary to study all the *Kāśmīrian* poets and writers on *Alomāra* who immediately preceded and followed *Kalhana* especially the *Harariyaya*, the *Śrīkṛāntḥācharita*, *Bilhana's Vikramānādhadevacharita*, *Jonaraja's* and *Śrīvarṇa's Rājataranginī*, etc. A close attention to their style, similes, and turns of expression will solve most of the difficulties which arise from *Kalhana's* style. Next the ancient geography of *Kāśmīr* must be minutely studied. Nearly all the localities mentioned can be identified with more or less precision by means of the *Amātapurāṇa*, the *Mahātmyas*, the later *Rājataranginīs*, *Śīlebrama's Tīrtharaṅgraha*, the set of native maps procured by me, the large map of the Trigonometrical Survey, and the works and articles of modern travellers and archaeologists. But some of the geographical questions will probably require a final re-examination in *Kāśmīr*. As regards the use of the contents of the *Rājataranginī* for the history of *Kāśmīr* and of India a great deal remains to be done for the earlier portion, up to the beginning of the *Karkota* dynasty. *Kalhana's* chronology of the *Gonandīya* dynasties is, as Professor Wilson Professor Lassen, and General Cunningham have pointed out, valueless. An author who connects the history of his country with the imaginary date of a legendary event like the coronation of *Yudhisṭhira*, and boasts that "his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regard*

* In the text the adjective translated by *last of whom* etc. refers to *fame*. But the general sense of the passage is the same.

ing) kings, place and time,"* must always be sharply controlled and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts. The unprobabilities and absurdities in the first three cantos are so numerous that I think the *Rajataranginī* ought to be consulted much less for the period comprised therein than has been done by the illustrious Orientalists named above. I would not fill the intervals between the historically certain dates of Asoka, Kanishka, and Durlabhaka by cutting down the years of the kings placed between them by Kalhana. But I would altogether ignore all Kashmirian kings for whose existence we have no evidence from other sources, be it through Indian or foreign writers or through coins, buildings and inscriptions. If Kalhana had merely given the stories reported by *Saurata* and other predecessors there might be a hope that we could rearrange them. But we do not know what materials he had nor how he treated them if in any particular case he lengthened or shortened the reigns and if he displaced or added kings or not. General Cunningham's constant search for Kashmirian coins which as I learn from his private letters is attended with good results, will eventually throw a great deal of light on this dark period of Kashmirian history. Full certainty regarding the era of the Guptas, which now seems to be near at hand will also assist in settling the dates of some kings especially of Toramana, Nitrigupta, and Pravarsena.

For the period which begins with the Karkota dynasty not much remains to be done. The discovery of the initial date of the Saptarshi or Laukika era, which I obtained in Kashmir makes it possible to fix the reigns of the kings after Avantivarman with perfect accuracy. The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty fifth year of the Kaliyuga and the twenty fourth year, in which *Kalhana* wrote is consequently the Saptarshi year 1224. For

The distance between Kali 25 and the beginning of the
Śaka era is

3104

The distance between Śaka samvat 1 and Kalhana's time

1070

Hence results a total of Saptarshi years

4224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First P. Diyurām Jotsi gave me the subjoined verse the origin of which he did not know —

kaler gatah sāyā anetracarshah saptarshiraryāś tridivam prayātah |
lole hi samutsaraputtrikayam saptarshimamam pravandati santah |
 "When the years of the Kaliyuga marked by the 'arrows and the eyes'
 (1 = the five and the two, or, as Indian dates have to be read back-
 wards, 2 =) had elapsed, the most excellent Seven Rishis ascended to
 heaven. For in the calendar (used) in the world* the virtuous declare
 the computation of the Saptarshi (years to begin from that point)!"

Pundit Dimodir explained the verse as I have done in the above
 translation, and added that each Saptarshi year began on Chaitra-sudi
 1, and that its length was regulated by the customary mixing of the
chāndra and *saura mānas*.

The correctness of his statement is confirmed by a passage in P.
 Schiebrim's *Rajatarangini-samgraha* (No. 176), where the author says
 that the Śaka year 1786 (A.D. 1864), in which he writes, corresponds
 to Kali 496, and to Saptarshi or Linkika samvat 4940†. One of the
 copyists, too, who copied the *Dhanyalola* (No. 215) for me in Septem-
 ber 1873, gives in the colophon, as the date of his copy, the Saptarshi
 year 1971. These facts are sufficient to prove that P. Dimodir's
 statement regarding the beginning of the Saptarshi era is not an inven-
 tion of his own, but based on the general tradition of the country. I
 do not doubt for a moment that the calculation which throws the begin-
 ning of the Saptarshi era back to 3076 B.C. is worth no more than
 that which fixes the beginning of the Kaliyuga in 3101 B.C. But
 it seems to me certain that it is much older than Kallik's time, be-
 cause his computation 21-1078 agrees with it‡. It may therefore be
 safely used for reducing with exactness the Saptarshi years, months,
 and days mentioned in his work to years of the Christian era. The
 results which will be thus obtained will always closely agree with those
 gained by General Cunningham, who did use the right key.

In concluding this long discussion on the *Rajatarangini*, I will add
 that the specimen of a new translation given below pp. lxxi-lxxxv
 of Appendix II is merely intended to show *where* the results which
 may be obtained by means of the new materials brought by me from
 Kashmir. I do not pretend that all the difficulties requiring consid-
 eration have been brought to a final solution.

* The word *lole* is used in the text to denote the 'arrows and the eyes' (1 = the five and the two, or, as Indian dates have to be read backwards, 2 =).
 † The word *Linkika* is used in the text to denote the 'arrows and the eyes' (1 = the five and the two, or, as Indian dates have to be read backwards, 2 =).
 ‡ The word *Linkika* is used in the text to denote the 'arrows and the eyes' (1 = the five and the two, or, as Indian dates have to be read backwards, 2 =).

The little *stotra* attributed to Kallina (No 107) is, I think, only a collection of the *mangalācharanas* and other verses in the *Rajataranginī* addressed to Śiva Ardhanārīśvara

About the same time in which Kallina wrote, or perhaps a little later, lived *Jayadratha*, the author of the *Harācharitachintamani*, Nos 210-14. This poet, who bears the surnames Mahamāheśvarāchārya and Rājaraṇa, was, as we learn from No 419 (Appx 11, column *seqq*) a brother of *Jayuratha* the author of the *Tantrālokarīchaka*. His poem narrates a number of Śiva myths, and is full of the Śiva doctrines of *Paṇḍupā's* school.

The remaining dated Kāśmīrian poems contained in the collection are the *Rajataranginīs* of Jonaṇṇya and of Śrīvara which belong to the 11th century, and the *Rājavalpūtā* of Prayabhatta, which was composed after Akbar's conquest of the Valley. To these may be added the *Subhāshitāvalī* of Śrīvara and the *Kathukautalā* of the same author. The new MSS of the three historical poems will permit the preparation of a much more trustworthy edition than has been given by the Calcutta Pandits. The Kāśmīr MSS of Jonaṇṇya's work are defective, like the Calcutta edition. The Delhi MS, a Devanagari copy which is executed with a great deal of care, and ornamented with red initials and a gold border, is complete. It remains to be seen if it is derived from a genuine complete MS, or if it has been completed at random.

Śrīvara's *Subhāshitāvalī* is of great interest for the history of Indian literature. It is arranged on the same principle as *Siragadhara's Padhātī*, and contains extracts from more than 300 poets* and works whose names are given. The persons whose works Śrīvara used are mostly Kāśmīrians. But comparatively modern writers from India have also furnished contribution, e.g. the great Jaina teacher Hemachandra, who lived in the 12th century. His *Kullīkautalā* is a collection of stories translated from the Persian by order of his patron Zūn ul 'Abidin.

The collection contains further some poems which have been written by Kāśmīrian authors of uncertain date viz the *śaṇḍadāraṇya* No 108 various *stotras* or hymns Nos 109-117 131-139, 141, 142, 160, 161, the *Rajamārgaṇya* or *Arjunaśaraṇya*, and the *Śatākrutāṇya* &c. None of these except the first and the last two are of any great extent or of any particular importance. The *śaṇḍadāraṇya* is a work like the *śaṇḍakāśīkṛtā* &c, each verse of which has two meanings. Bhūsa

* 111 and 142 by Mātaśaśana. The 141 poem is a poetical list of poet-artists and their names.

bhatta's *Rūranūrjuniya* resembles the *Bhattikūrya*, and is intended to illustrate the rules of grammar. The *Stutkusumānjali* is a highly esteemed poem in praise of Śiva. It might have found its place just as well under *Sairadarsana* as here. I do not think that any of the books of uncertain date is older than the 10th century.

The poetical MSS of the second class, which contain works by Indian poets, with or without Kashmirian commentaries are, partly at least, very interesting. The old Bhūja MS of Kālidāsa's *Sakuntala*, No 192, gives a new redaction of this famous play, the fourth which has been discovered. As the question if the Bengālī or the so called Deranāgarī version is the original one, has lately been discussed by Professors Weber and Pischel, I have printed, Appx II, lxxv c, the first Act as it stands in the new MS, allowing all the clerical mistakes even to remain. From a comparison of this text with the printed editions it will appear that the Kashmirian version agrees neither with the Bengālī redaction nor with the Deranāgarī. If the quotations from the *Śākhatalanūṭaka* in the *Kāryaprakāśa* may be trusted, its readings go back to the end of the 12th or to the beginning of the 13th century.

The MSS of Bīna's *Harṣacharita* and of its commentary, Nos 219-222, are of considerable importance. With the assistance of these new materials a critical edition of this poem is possible. Copies of the *Harṣacharita* are by no means as rare as seemed to be the case a few years back. During the last few years I have obtained several transcripts of ancient MSS from Benares, and two old copies, on loan, from the same place. Kashmir has now furnished two old copies and a transcript of a third MS. In the library of the Maharāja of Jipur there are two good old MSS. Other MSS have been acquired by the Calcutta editor, Mr Jibūband by Dr Burnell, and by the late Dr Bhāu Dīpī. Besides these there is Mr Ranchod Nīlkantha's fine Ahmadabād copy. The materials collected by myself have been made over to Professor R. G. Bhāndarkar, from whose competent hand a critical edition may be shortly expected.

The *Yudhishtīrakhya* Nos 166 and 167 is the same work of which I gave a short notice in my Report for 1874-75. I have only to add that the name of its author is *Isandera*. Neither the MSS nor the commentary state when or where he lived. The author of the commentary, Ratnakantha, wrote under Aurangzeb, in the 17th century.

The *Prithvirājajaya* No 150, is an historical work describing the victories of the famous Chahumana King Prithvirāja of Ajmer and Dillī, who fell in 1193 A.D.

It is a great pity that the old MS is mutilated and in such a condition as to make the work of reading it very difficult. The beginning is wanting. The leaves which contain cantos I-X have been broken in the middle by the friction of the thick string used for sewing the volume. Further, the lower portions of a considerable number of leaves have been lost, and as the lower left hand side of the margin, on which stood the figures numbering the leaves, has also been broken off, it is impossible to determine the connection of the upper and the lower halves by any other means than by the sense. In order to make quite sure, I began to decipher and to transcribe first Sarga XI and the small portion of Sarga XII, which, though hardly a single verse is without lacunæ, can be read and understood most easily. My intention was to go later backwards over the first cantos. I regret that other more pressing work has prevented me from doing this. All I can give, at present is a note on the contents of canto XI. Its first verses state that the king, Prithviraja, was angry. His minister *Kāḍanbāzāna*, tried to appease him. While the latter was speaking the chamberlain (*pratihāra*) entered and announced the arrival of a messenger from Gujārat. The king ordered him to be introduced at once. The messenger appeared and announced a great victory gained by the *Gūjaras* over the *Gauris*. The next two verses, 12 and 13, are greatly mutilated, and their sense is not clear. In the 15th verse begins a consolatory speech of one *Prithivībhāta*, which is addressed to the king. After its conclusion the Rāja dismisses the messenger from Gujārat with presents and enters his picture gallery. There *Prithivībhāta*, who is now called 'the king of bards' *randī rāja*, shows to the king illustrations of the history of Rāma and explains them to him, saying that the king is an incarnation of Rāma, and that he may read his fate in them. These absurdities fill the remainder of the canto.

It seems very probable that the battle between the *Gūjaras* and *Gauris*, i.e. the *Muslimans*, under *Shahabuddin Ghori*, referred to in the text, is the victory gained by Mūlrajā II and Bīlmadera II A.D. 1176. The beginning of the poem gives the pedigree of the Chāhumānas, and notices of Prithviraja's predecessors. The *Prithvirajrajyaya* seems to be the work of a Pandit who lived at the Dillī court. One of the chief reasons for this supposition is that the commentary on the work is by the same Jonaraja who wrote the *Rajatarangini* and lived in the beginning of the 15th century a little more than two hundred years after Prithviraja's time. The poem

deserves, therefore, to be analysed as far as the state of the MS allows it. Other copies will no doubt be found if they are inquired after. The recovery of this work is a proof for the assertion which I made in the introduction to the *Vikramānākaśaṭa* that the Hindus did and do still possess many historical poems, and that with a little patience they will come out. Since the discovery of the *Prithivī-jayaya* another historical work, written by a contemporary of the persons whose history is narrated, has turned up in Gujarāt. This is Somesvara's *Kirtīśāmundā*, of which I have given some notice in my article on 'Eleven Land Grants of the Chulukyas,' which will appear in the July number of the *Indian Antiquary*.

The other Kashmiri MSS of Sanskrit works written in India proper do not appear to possess any great value. I have collated portions of the *Mahabharata* with the version commented on by Nīlakaṇṭha, and one Act of the *Mālatīmālā* with Professor Bhāndīrkar's excellent edition. The differences which I found were not of great importance. Among the commentaries on *Lūyas* written by Kashmiris, those of *Abhinavagupta* on the *Ghātāharpāra* and of Jonaraja on the *Kirītārjunya* deserve attention. The former is really a work of the great Śaiva Ācārya, who wrote about the year 1000 A D.

In concluding this notice of the MSS containing *Lūyas*, I will state that a MS of the *Gita-govinda*, which I could not acquire, has the following note at the end—*samūptam chedam vijayagovinda bhuktaṁ samachīṣatamam āstram saṁpūrṇam || || Iti śrībhāṣyadevutmayā itumaderaputravijayaderapanditarāṣyaṇeṣu vṛyāḥ || atha lakṣmanasenānumauripatisamaye vijayaderasya kaviśāpratiśṭhāḥ*, etc.

According to this statement *Jaya* *leena* lived under a king called *Lakṣmanasen*. As *Jayadeva* is thought to have been an inhabitant of Eastern India it is not improbable that *Lakṣmanasen* is the Vaidya king of Bengal whose inscription at Gaur is dated Vikrama Samvat 1173, or A D 1416*.

Both according to their own account and according to the admissions of the learned in India, the Kashmiris were formerly distinguished in the *Alaṁkārasāstra*, or poetics as in poetry and produced a long series of writers on this subject. The oldest text books on *Alaṁkāra*, those of Bhīmaḥ and Hrittakyaḥ have been lost, but a great number are still extant, the earliest of which belong to the times of king Jayapala.

* See Prinsep's Journ. II, 27.

779 813 A D One of these, the *Alamkārastotra* of Bhatta Udbhata, I found, together with a commentary of Pīṭhīhāra Indurāja, in Jesalmīr. Of this Bhatodhbhatta, Kalhana says* that he was Jayāpīḍa's *Sabhāpati*, or chief pandit, and that he was paid duly a lakh of *dīnāras*. It is to be regretted that the recipient of such magnificent pay did not write a more extensive book, and did not give us extracts from contemporaneous poets. He has only composed a short treatise on the *Alamkāras*, or 'ornaments' to be used in poetry, and most egotistically takes his examples from his own work, a *Kumārastambhava* †

The second work which probably belongs to this time is *Vāmana's* well known *Kāvyaśāstrāvarṇitī*. Its editor, Dr Cappeller, places it in the 12th century. But that is no longer possible, since Abhinavagupta, who wrote in the beginning of the eleventh century, quotes *Vāmana* (see below) as one of his authorities. This quotation makes it impossible to place *Vāmana* later than the middle of the tenth century. But I am inclined to give credence to the tradition of the Kāśmīrian Pandits that he was the *Vāmana* whom Jayāpīḍa employed as one of his ministers. A copy of the *Kāvyaśāstrāvarṇitī*, No. 260, procured from Gwalior, is found in the collection.

After the writers of Jayāpīḍa's reign follow *Ānandavardhana* and *Ratnādhara*, who both belong to the middle of the ninth century. I have given above‡ the facts which bear on the date of the latter. The former, *Ānandavardhana*, too, is mentioned by Kalhana§ as one of the ornaments of *Avantivarman's* court. His great work is the *Dhātanyāloka*,|| *Kāvyaśloka*, or *Sikhrīdayāloka*, Nos. 254 257, a commentary in four chapters on certain verses treating of *Dhāni*, 'implied meaning,' which is considered the soul of poetry.

From *Abhinavagupta's* *Tikīṭī* it appears that these verses are the composition of some older writer whose name is not given. But it is remarkable that they contain no *mangalāccharana*. *Ānandavardhana* quotes the following poets and writers on *Alamkāra* —

Kālidāsa, fol. 20b, l. 4 **

Pundarikā, fol. 111b, l. 2

Bāna, fol. 67a, l. 8.

Bhatodhbhatta, fol. 71b, l. 3

* *Rajāt* IV. 491. Mr. Troyer has not seen that *Udbhata* was a proper name.

† Compare also Śaṅkar P. Pandit, *Trans. Or. Congr.*, p. 253.

‡ P. 42. § *Rajāt* V. 34.

|| Compare Appx II, pp. cxxx cxxxii.

¶ Appx II, p. cxxxii, line 14.

** These figures refer to MS. No. 254.

Bhāmaha, fol 27b, l 2.

Saivaseana, fol 99a, l 6

Śātarādhana, fol 97b, l 2

He calls Bāṇa *sthāmīśvarā/hyajanapadavarnanahartā*, the author of the description of the country called *Sthāmīśvara*, i.e. Thāmesar, and indicates thereby that we have to look out for yet another composition, probably a geographical one, of the famous friend of Harṣavardhana—Śilāditya *Saivaseana*, a writer whose works have not yet been recovered, is said by Ānandavardhana to have composed a *Haruṇyayakāvya*, apparently a poem describing the great deeds of Viṣṇu. Ānandavardhana says nothing about his own parentage or circumstances. The first three chapters of his work have been commented on by *Abhinatagupta*, regarding whom I shall say more in its proper place. According to the latter, No 254, fol 61, l 1, Ānandavardhana wrote a *śrīrīti* of the *Dharmottamā vimśachayatikā*. A bad copy of the *Dhanyāloka* is, as Prof. Aufrecht informs me, in the India Office library.

Ratnākara's work (No 253) is a very small one. It contains an explanation of the Prakrit verses used in a work called *dhvanisūtra*, which the collection does not include.*

The next author on *Alaṅkāra* is *Mukula*, the son of the famous *Bhaṭṭa Kallata*. His father was a contemporary of Ratnākara, and one of the great authorities on Śaiva philosophy†. Mukula's short treatise (No 224) contains the theories of the Indian rhetoricians on *abhidhā*, the 'appellative power' residing in words. I found this work first in the Jesalmir *Bhandār*, the copy of which is accompanied by a commentary.

After Mukula comes the great Śaiva philosopher, *mahāmāheśvarācārya*, *Abhinatagupta*, who wrote in the last quarter of the 10th, and in the first half of the 11th century‡. Like many other holy men of the East, this saint did not disdain secular poetry, and gained as great a reputation in the *Alaṅkārasūtra* as in the *Śaivadarśana*. His work on poetics, the *Lochana*, is a very profound and difficult commentary on Ānandavardhana's *Dhanyāloka*. It contains quotations from, and mentions by name, the following authors and works:—*Indurāja*, fol 1a, l 3 of No. 254.

* The only guarantee for the identity of this *Ratnākara* with the author of the *dhvanisūtra* is the name of the Kāśmīrian Pandita, and the epithet

has been known for a long time, and has been published by Professor Stenzler as an appendix to the *Meghaduta*.

Ruyyaka's Alamkārāsartasā, Nos. 236-239, has already been described by Professor Aufrecht, *Oxford Catal.*, p. 210a. In the Oxford MS the name has been changed to *Rājūnīka Ruppala*, *ppa* for *yya* is a very common mistake in Indian transcripts of Kāśmīrian Devanāgarī MSS, because the Baḥi Bhāṭṭas will make the two groups look nearly alike. Regarding *Ruyyaka's* date I have spoken above. The identification of the author of the *Alamkārāsartasā* with *Manḥka's* teacher is still further confirmed by the date of his commentator, *Jayaratha*, who explained the *Sartasā* by his *Alamkārāṣartasā*, Nos. 230-233.* This *Pāṇit* was a son of Śringāra, and the author of the *Tantrālokatīreka*. In the concluding verses of that work† we are told that Śringāra had two sons, *Jayaratha* and *Jayadratha*, the former of whom wrote the *Tīreka*. The MSS frequently vacillate between the two names. In the colophon of the *Tīreka* we have *Jayadratha* instead of *Jayaratha*, and in No. 231 the author is likewise called *pr m Jayadratha*. In Nos. 232-233 of the *Alamkārāṣartasā* the name is *Jayaratha*, and this must therefore be considered the right name. The entry in the classified list, Appx I, p. xv, ought to be corrected accordingly. The date of *Jayaratha* will be discussed below. It may suffice to say here that he certainly wrote about the end of the 12th century.

The remaining Kāśmīrian works on *Alamkāra* the authors of which are named, the *Alamkārāṣartasā*, Nos. 227, 227a, the *Alamkārāṣartasā*, Nos. 234-235, and the *Kāvyaśāstra* and *Siddhantapratīcāra*, are, I think, all later than the *Pīṭhān*. With regard to the last two, whose author is *Manḥka*, I say not so much on the story of the *Pāṇitis* which makes him the maternal uncle of Śrīharaṣa the author of the *Veśadhacharita*‡ as on the fact that *Manḥka* who has enjoyed a great reputation both in Kāśmīr and in India proper for the last three or four hundred years, is not quoted by the earlier writers. I do not think that this fact can be explained otherwise than by assuming that he came after them. The Kāśmīrian MSS of the *Alamkāraśāstra* differ somewhat from the Indian editions. One of the most

* *Ind. Arch.*, 1891, p. 10.

† *Aggr. H.*, p. 10, v. 2, 3, 4.

‡ *Hariv. H.*, p. 10, v. 2, 3.

important various readings is that in the well known passage,* *Śrīharshāder bānādunām dhanam for dhātakādunām dhanam* Dhāvaka, whose name is unknown in Kāśmīr, may be struck off the list of Indian poets

Māmkyaḍeva or Māmkyaachandra, the prince who caused the *Alam sekhara* to be written, is not a Kāśmīrian, but ruled or lived in Dilbī just before the Mahomedan period, as he says that his grandfather defeated the king of Kabila, i.e. Kābul

The new treatise on metrics, *Rshemendra's Svrittilaka*, No 270, is very clearly written, and valuable on account of numerous quotations which illustrate the rules. The authors' names are added to many of them

In the collection of grammatical MSS those belonging to Pāṇini's school take the precedence. Among the latter the *Vyādiyaparibhāṣā*, Nos 319 20,† bears the most ancient name. The Kāśmīrian Pandits are unanimous in declaring it to be a production of the author of the *Sangraha*. But Dr Kiehlhorn, to whom I submitted the book immediately after its discovery, tells me that he cannot discover in it any proof of great antiquity, and that it contains only the well known *Paribhāṣās*. He thinks it not unlikely that the title has been given to it because some Pandit believed the *Paribhāṣās* to belong to Vyādi. I must leave the question to the decision of those Sanskritists who make the *Vyākaranasūtra* their speciality

The three MSS Nos 303 305 represent the meagre result of a long and laborious inquiry regarding Patanjali's *Mahābhāṣya*, a work which for the present is, as it were, the corner stone for the history of Sanskrit grammar and literature. As the controversy regarding the genuineness of our present text of the *Mahābhāṣya* had been going on for some time before my visit to Kāśmīr, I was particularly anxious to obtain a trustworthy and complete Kāśmīrian MS of the work, in order to ascertain if Kāśmīr possessed a redaction different from the Indian one. When I began my inquiries the Pandits told me that the *Bhāṣya* was not studied in Kāśmīr, and that they knew only of two complete MSS of the work. *One of these belonged to Pan

sri nadrajanakāntyaśilakena rājānalanandaśilakena vivachitam kāśmīyapraśastanandaśilakena samāptam. The date of the Nidāreṇa is therefore 1665 A D

† See Appx II, p cxxxix

dit Keśavram, and the other to the sons of the late Pandit Sâhebram. With some trouble I got a sight of both these copies, and found that they were Devanîgarî MSS, brought from India. Kesavram's copy had been imported into the Valley by a Pandit of Bâramûla who had resided for some time in Benares. His heirs had sold it for one hundred Kâśmîrî rupees (of ten annas each) to its present owner. After this transfer had been effected, Pandit Sâhebram also had found it necessary to procure a copy, and had finally obtained one from the Panjîb. Both these copies are new, not older than fifty or sixty years. They contain Kaiyata's *Pradîpa* also. As soon as the origin of these two MSS had been determined, I told my friends that I neither desired to acquire them nor to have them copied, and that they must hunt for Bhârja or old Sîrada paper MSS. They grumbled a good deal, and complained of my unreasonableness. But gradually they produced the three MSS which now belong to the collection. All three are certainly more than a hundred years old, and most probably copied from older Bhârja MSS. I sent them, immediately after I received them, to Dr. Kielhorn, for comparison with his Indian MSS. He informs me that they do not differ materially from the latter. I think that this fact is not without importance for the question regarding the genuineness of the text of the *Mahabhâshya*, though it is desirable that it should be confirmed by the discovery and collation of an old Bhârja MS. Just when I left Kâśmîr I heard that such a MS had been found in the library of an ignorant Brahman, who believed it to be a MS of the *Kathâsaritâgara*, and used it, as is frequently done with MSS of that work, for purposes of divination*. Efforts have been made to obtain the book, but hitherto without success.

In connection with the subject of the *Mahabhâshya* I may also state that I have examined with particular care in all accessible MSS of the *Rajataranginî* the verse, I 176, which refers to its introduction into Kâśmîr. Most MSS read *chandracaryadibhir labdhvâ de atîtamât tadâgamanam; pravaritâs mahabhâshâ jayâsâvâ rchayâkaranam* &c. But some, and among them Kesavram's *codex archetypus* read *pramam, labdhvâdeyam tasmât* &c. I think that this is the original but corrupt reading of the MS and that the vulgate *de atîtamât* is purely conjectural. The Kâśmîrîs felt, and now feel, that the reading

* A pin is driven into the MS and the verse in which the pin sticks is supposed to give some clue to the future fate of the inquirer. The practice is well known in Europe too.

ladhekhiśāstra does not readily give any sense. The attempt to restore the passage by writing *desāt tasmāt* * is, in my opinion, not a happy one. I accept Dr Kielhorn's† emendation, *desāntarāt*, as the most probable, both on account of the analogy of the passage in the *Pūkyapadiya* and on account of *Rajāt* IV 187,‡ where *desāntarāt* actually occurs. As to the translation of the word *āgama*, I think with Dr Kielhorn that it means 'the tradition' or 'the traditional interpretation' of the *sāstra*. I have consulted the most learned grammarians in Benares, Indore, and other parts of India on this point. All unanimously declare that *āgama* must be taken in the sense for which Dr Kielhorn contends, and some even go so far as to deny the possibility that *āgama* can ever mean *grantha*. Though they are undoubtedly correct as far as the usage of the *Vaiyākaranas* is concerned, and *āgama* is not used in the sense of a *grammatical* work, still their assertion goes too far. For the *Jainas* speak of their *forty five āgamas* or sacred works, and the *Śūtras* recognize the authority of *eighteen āgamas*. In these two cases the word is certainly used as a synonym of *grantha*, and is frequently, by *lakṣhanā*, applied to designate MSS. As may be inferred from these remarks I stand on the side of those who are disposed, until the very strongest proofs to the contrary are adduced, to consider the present text of the *Mahābhāṣya* to be genuine.

My search for copies of *Kaṣyapa's Pradīpa* were attended with still scantier results than the inquiry regarding the *Mahābhāṣya*. No 306 contains a very small portion of the commentary on the *Navahnikā*. The MS dates, I think, from the same time as the pieces of the *Bhāṣya*. The Kasmīrians tell an anecdote regarding Kaṣyapa, which is perhaps worth mentioning. Kaṣyapa was, they say, an inhabitant of one of the smaller towns of the Valley, according to some of *Pāmpur* according to others of *Kechgām*. He lived in great poverty, and entirely gave himself up to the study of the *Mahābhāṣya* and of grammar. In this *sāstra* he acquired so great a proficiency that at last he could explain the whole *Bhāṣya* to his pupils without looking at a MS, and he understood even those passages which *Vararuchi* (?) had marked by *kundalas* (O) as unintelligible. Once a foreign Pandit from southern India, named according to one authority *Krishnambhāṭṭa*, came into Kashmir and went to see Kaṣyapa at his home. He found him sitting before his house,

* The copy in the Government collection has *desam tasmāt tadāgamat*. Here the last *t* is a clerical mistake.

† Ind. Ant. IV 107

‡ See Kielhorn, Ind. Ant. V 243

Pāmāna is his minister, who is mentioned by Kallhana. Be that as it may, the *Kaukā kriti* is not a modern work, and most probably has been written by a Kashmiri. The Government MS has been made over to Professor Balzastri to be used for his edition of the *Kāśīya*.

The pieces of *Jinendrabuddhi's Nyāsa* Nos 281-86, have been transcribed from a disipulated birch bark volume belonging to P. Bal Kōl. Other portions of the work have been acquired in former years, in the Dekhan, in Ahmadabad and in Bikaner. But the Government collection does not yet contain copies of the VIth and VIIIth *adhyāyas*. I have stated already above that Jinendrabuddhi lived, according to the Kashmirians, at Varāhamūh Hushikapur. He was a Brāhmin ascetic, and is certainly not later than the 12th century, as the *Nyāsa* is quoted by Vopadeva.*

Among the smaller works explaining the appendices to Pāṇini's grammar, the *Dhātupāṭha*, the *niṣṭa nyāya upasargapāṭha*, and the *lingasūtras*, Kshīrasvamin's treatises Nos 272-297 & 298-299, are of some interest, as the date of this author is known. He is, according to the perfectly credible Kashmiri tradition the grammarian Kshīra, who instructed king *Jayapala*†. The *Lingāsūtrasamūhā sarvārtha lakṣaṇā*, Nos 310-11, shows as authors two well known names, Śaṅkarācārya the son of Dīptasvamin and *Hirṣṇīvardhana*, the son of Śrīvardhana. The latter appears to have been a prince‡. I am however, doubtful if it is permissible to identify him with the patron of Bīṇa and Hiwen Thsang, as the latter's father is called *Prabhakara vardhana*. Still it is quite possible that Prabhakaraśaṅkara may have had a second name. In like manner I am doubtful if the Śaṅkarācārya of the *Lingāsūtras* is the same as the famous commentator on the *Mīmāṃsāsūtras*. It is a curious fact that the name of the father of the latter is not mentioned in any of the MSS of the *Mīmāṃsābhāṣya* accessible to me and that the best Sāstris at Panā and Benares do not know it. This question too cannot yet be decided. But I think there is a chance that the MSS of the *Lingāsūtras* may finally settle the date of the famous Mimāṃsist.

The collection of works referring to the Kātantra or Kalipra grammar of Śaṅkavarman includes—

A The *Sūtras*, No 281

B Commentaries —

* Aufrecht *Oxf. Cat.*, p 176.

† *Rajal* IV 488 compare also S. P. Pandit, *Trans. Or. C.* p 257.

‡ Compare Appx. II p cxxix, concluding verse.

Among the remaining MSS the *Unādhṛitti, dasapāli*, by *Mādhya*
dēva, Nos 271-76, deserves a remark. It seems to be the work quoted
by *Ujvaladatta*, but I am unable to find out to which grammatical sys-
tem it belongs. The *sūtras* given have certainly nothing in common
with those commented on by *Ujvaladatta* *. The *Kapālatūra* is a
work which gives all the verbal forms and derivatives, and resembles
the *Mādhyaśā dhātuvṛtti* and the so called *Dhātuvṛtti* of the Jāyis.

As regards the works on Prakrit grammar, the text of the copies
of the *Prākṛitapraśūsa* and of its *Tīkā*, Nos 293-4, differs very
considerably from that given in Professor Cowell's edition. The
two MSS are, unfortunately, not very good. The oldest has ap-
parently been copied from a mutilated birch bark volume, the leaves
of which had lost pieces on the right-hand side. But if a new edi-
tion of the *Prākṛitapraśūsa* is prepared, Kāśmīrian MSS. ought to
be consulted. This is so much the more necessary as Bhūvarha cer-
tainly was a Kāśmīrian.

Among the *śāstras* the most important work is the *Īśāprakhāṇa* of
Kṣhemendra, *Īyāśādīya*, Nos 339-40, a copy of which is preserved in
the Berlin library, and has been described by Professor Weber,
Catalog, p. 221. I cannot agree with Professor Weber either as
to the age of the book or as to its value. *Kṣhemendra* *Īyāśādīya*
can be nobody but the poet, who wrote, as I have shown above, in
the eleventh century. If the surname were not sufficient to prove
this, the contents of the book would. For *Kṣhemendra* the poet was
a practical man who loved to describe the actual daily life of his
times. He shows this in the *Kāśmīrasa* and the *Śaṅkhaśāstrakā*.
Exactly the same spirit pervades the *Īśāprakhāṇa*. This work gives
a great amount of information on the daily life of the Hindus, which
elsewhere we seek in vain. He gives terms for *hauḍ* or letters of ex-
change, bonds, and the like, the titles of most of the Kāśmīrian officials,
in some cases with explanations, a list of the parganas into which Kāś-
mīr was divided, etc. The importance of such information cannot be
overrated, as all the other *śāstras* live too high in the clouds of
the *sūtras* and of poetry to care about such trivial matters as the
geography, administration and commerce of their country. I regret
nothing more than that I could obtain only the two copies of the work
entered in the classified list, and that a commentary was not to be had.
The two copies are too bad to allow an edition to be made. I have

* See Appx II p cxxiii

offered to my Kāśmīrian friends a considerable reward for a good MS, and encouraged P Dimodar to write a commentary on the book. The complete copy, No 339, which is probably fifty-two years old, I fear has been 'cooked,' as in some of the formulas Musalman names are used.

The new *Kosha* by Vankha, Nos 337-38, is not very important, but its author is probably the poet of the 12th century who composed the *Srīkṣanthacarita*. For the *Kosha* is quoted by the pupil of Hemachandra (died 1174) who wrote the *Anekārthakairavakimudra*, the commentary on Hemachandra's *Anekārthakosha*. In Vankha's glossary the words are arranged according to their final letters, e.g. *kāntiḥ*, *ekāḥśurāḥ*, *diyaḥśarāḥ*, *tryaḥśarāḥ*, etc. The new copy of the *Anekārthadhyanamanjari* proves that its author was *Mahāśhapanaḥ*, and that the oft quoted *Kshapanīkakosha* may be struck off the list of desiderata.*

The most interesting works in section V of the classified list are the *Prasastabhūṣya*, by *Prasasta*, Nos 396 and 397, which explains the *Prasastikavūtras* and its commentary the *Nyāyāmalah* by Śrīdhara. The latter is particularly valuable, because its author gives his date Śaka samvat 911, or 991 A.D. Śrīdhara's father was named *Bhanderi*, and his mother *Abholā*. He lived under the protection of a prince called *Pandulasa*, in the village of *Bhūrisaṅkṣi* in *Dakṣiṇārḍha*†. I do not know where these localities are to be found. I obtained copies of both these works on the *Prasastikavūtras* from the Jesuitic *Bhandur*.

A curious and very useful though modern treatise is the *Ṭankika-nyāyasaṃgraha*, Nos 100-101, of *Raghunātha*, a Rīpyut‡. This worthy has collected the *nyāyas* or 'whences' from familiar instances, which occur in the *sūtras*, especially those from the *Pedāntasūtra*, e.g. *danadupapinjaya dehaḥ* & *pranaya* etc. The collection is not complete, but contains a good deal more than what Professor Bhasastri has given in his article in the *Pandit*. P Vamanacharya Jhalikar is at present engaged on a still more extensive work on this subject, which will comprise about 900 such *nyāyas*.

Among the five Vedānta works from Kāśmīr the commentary on the *Bhāṣya* *idgitā* is the only one to which it is necessary to call attention, because its author is the famous Śaṅkya philosopher *Abhinavagupta*,

* See VI, 1 II, p. 111.

† See VI, 1 II, p. 111.

‡ See VI, 1 II, p. 111.

regarding whose date, as will appear presently, there can be no doubt
That is more than can be said of the authors of the other ancient *tilās*
of this work.

The works placed in class 'XIII' of the list in Appx. I, 'Saiva Philosophy and Tantras,' are comprised by the Kashmirians under the general name *Saiva āstāra*. But in reality they belong to several distinct *āstāras* which all draw their origin from the Śaiva creed. We have firstly a certain number of works referring to the ritual of Śaivism, professed in Kashmir, viz. —

(a) *Ilkshacudhis*, or, as they are commonly called in Kashmir, *Kalādhishūz*.

(b) Works on the *nitya*, *naimittika*, *kūmya kṛtyās*, i. e. rites which a Śaiva has to perform daily, or on particular occasions, or in order to obtain particular benefits.

(c) Works on the Tantrika *ritshānas*, the magic rites which also are *kāmya* rites, or at least closely resemble them

Another portion of the MSS., and by far the largest, refers to the transcendental doctrines, or the philosophy, of the Śaivas. These must be divided into two classes, according to the two great Śaiva schools of Kashmir —

(a) Works referring to the so called *Spindla astra* of *I aengupta*.

(b) Works belonging to the *Pratyabhinyasūtra* of *Śaṅkara* and *Upaniṣads*.

To a third division belong the various *stotras* or hymns addressed to Śiva, which on account of their purely philosophical contents have been placed here instead of under Poetry.

There are, further, a few of the *Sāva Āgamas* and pieces of two *Sūtras*, the *Ānula* and *Vatula* which I am unable to classify, though it is not difficult to see that they refer to Śaivism *

The works belonging to the first class require not many remarks. The rites which they teach are as I have stated above, imitations of Vedic ceremonies and some of the *mantras* employed are real Vedic *mantras* while others are the well known formulas of the *Mantrasūtra* consisting of monosyllables. The *karmamṃgla*nda, Nos. 138-39 was composed in Vikram S. 1130 or 1057 A.D.† The *guru* of Somu sāmhitā, its author, was called *Sasata* and his *paramaguru* *Īsana*.

* One work the *Siddhanta Lipi* has been placed by mistake in class XIII. It is a Vaishnava book, and should stand in class VII.

† No 436 fol 7b l 12 s 4c tra n nkhonripakālasamuddhates/ u sungāg :
bhāṣaṃ uadī khes/ u safes/ uel idasaru, etc

As regards the works comprised in the second division, not one of them is older than the end of the eighth century. *Vasugupta*, the author of the *Spandakarikā*, No 509,* to whom as tradition has it the *Spandasūtras* were revealed taught his doctrine to *Bhutta Kallala* † a contemporary of *Antivarman*, A D 801 ‡ It may therefore be inferred that *Vasugupta* came forward with his doctrine about the end of the eighth century, or even a little later. In no case can he have been earlier. His system has been described by *Sivana Mithara* in the *Sarvadarsanasaṃgraha* under the title *Saivadarśana* §. I cannot characterize it better than by quoting Professor Gough's words in his prefatory note to the translation. "The Śaivas have a considerable resemblance to the Theistic Sikkhva, they hold that God, souls, and matter are from eternity distinct entities, and the object of philosophy is to disunite the soul from matter, and gradually to unite it to God. Śiva is the chief deity of the system, and the relation of the three is quaintly expressed by the allegory of a beast, its fetters and its owner." I may add that while Śiva is the Ātman, his spouse *Parvati* is the *parāmarśa* || of the Ātman and according to the *Spandasamūloka*, || is thus called *Spanda*, *luichichehalābhāsorupataya* "because she appears to be some what movable." Other names of the *Śakti* are *urmi*, *hala*, *udyoga*, *hrudaya*, *mūlā*, *parā*, etc., each of which refers to a peculiar aspect of the power. From the resemblance which as Prof^r Gough has shown the *Kṛṣṇite* *Śakta* philosophy bears to the *Śaivism* of Southern India as well as from the statements which *Bana* in the *Srharshastarita* and the Chinese pilgrims make regarding the religious sects of India it is perfectly clear that *Vasugupta* was not the founder of the *Śaivadarśana*. He probably did nothing more than change some of its doctrines ¶

The *Spandasutras* Nos 318-19 which as well as the *Adhikāśi* Nos 308-10 must be considered as belonging to him have been noticed by Dr Lutz-Edward Hall, *Catalogue* p 196. *Tasugupta* s puṇḍ Bhatta Kallata compo ed the *Spandasutras* a commentary on his

• Appx II elev

+ See Bhaskaradatta's *Tilaka*, p. 4 Appx II leaves and Hall C folio 6
190† *Reptat* 166

§ See *The Book of the Dead*, New Series, L. 1 p. 299. It ought to be noted that all Egyptian authors seem to be best known works.

11 Feb 1963

* Comparison of Dr. Hult's findings with Nagatsuma's is mentioned as one of Nagatsuma's good reasons.

teacher's *Karikā** According to Bhīṣkara's *Tūstika*, vi 43, Kallata seems also to have composed *Sūtras* of his own† Among the other commentators on the *Spandasūtras* and *Spandakārikā*, *Utpalā*, the author of the *Spandapradīpikā*, No 512, belongs probably to the first half of the tenth century, i e if he is the same person as he who wrote the *Pratyabhijñā śāstra* Rūmakantha, the author of the *Tippaṇi* on the *Spandavarasā* calls himself a pupil of *Utpaladeva*, and lived therefore in the latter half of the tenth century (App II p cixn) Kṣhemendra, the author of the *Spandanirṇaya*, No 511, and of the *Spandasavidya*, 517, appears to be identical with Kṣhemarāja, the pupil of *Abhinavagupta*, and belongs to the first half of the eleventh century To the same period belongs, I think, *Bhāskara*, the son of *Divalara*, the author of the *Partita*, between whom and Kallata four generations of teachers intervened‡ I am unable to make out the dates of the other authors

The second branch of the *Saiva Darśana* represented in the collection, the *Pratyabhijñādarśana*, has also been described by Śivana § Its name means 'Recognitive system' It appears to be a pure idealism and an application of Śaṅkarāchārya's principles to the Saiva philosophy Śivana says regarding it|| — "Other Māhesvaras are dissatisfied with the views set out in the Saiva system as erroneous in attributing to motiveless and insentient things causality in regard to the bondage and liberation of transmigrating spirits They therefore seek another system and proclaim that the construction of the world or series of environments of those spirits is by the mere will of the Supreme Lord They pronounce that this Supreme Lord who is at once other than and the same with the several cognitions and cognita, who is identical with the transcendent self posited by one's own consciousness, by rational proof and by revelation, and who possesses independence, that is, the power of witnessing all things without reference tought ulterior, gives manifestation in the mirror of one's own soul to all entities as if they were images reflected upon it Thus looking upon

* App II cix cixvi The print of the teacher which makes Kallata the author of the *Sūtras*, ought to be corrected It ought to be *Śivana*, as is also, by Kallata, with the *Śāstra* *Spandavarasā* by Rūmakantha

† App II cixvi I must confess that I do not quite understand the verse. There appear to be corrupt

‡ See App II, l c cxi

§ The *Samiti* New Series pp 164 seqq

|| The translation is loose or rough as given in the *Footnote* of the

gupta, the son of *Narasimhagupta*, and that he is the *prasiṣhya*, or pupil's pupil, of the *guru* whose work he explains. Consequently *Utpala*, the author of the *Pratyabhijñāśāstra*, and son of *Udayakara*, was the teacher of *Lakṣmanagupta*. Again, *Somānanda** was the teacher of *Utpala*, and it seems to me the first promulgator of the *Pratyabhijñā* system, since he is the oldest authority quoted for it both by *Abhinavagupta* and by *Sāyana*†. Now, as *Abhinavagupta* wrote between 993 and 1015 A D, *Somānanda* must be placed about the beginning of the tenth century. *Utpala* probably wrote between 930 and 950 A D, and *Lakṣmana* taught between 930 and 975 or 980. *Abhinavagupta*'s pupil was *Kṣemarīya*,‡ who wrote the commentary on *Bhattachārīya*'s *Śaichintāmani*, the *Śaichandoḍḍya*, the *Paramesastotrāvalīkṛtī*, the *Paramārthasamgrahavṛtī*, the *Pratyabhijñāhrdaya*, the *Sāmbapanchāśikāṭṭharana*, and other works not included in the collection. These treatises must all of them have been composed in the first half of the eleventh century. As *Kṣemarīya* calls *Abhinavagupta*§ the *prasiṣhya*, or pupil's pupil, of *Bhattachārīya*, it follows that the latter must have been a contemporary of *Utpala*, and either have taught *Indurāja* or *Lakṣmanagupta*.

The latest of all the writers on the *Pratyabhijñā* who are represented in our collection is *Jayaratha*, the author of the *Fiela*, the commentary on *Abhinavagupta*'s *Tantrāloka*. He gives his pedigree at great length,|| and says that his great great grandfather's brother *Sivāratha* (l c v 21) was the minister of king *Uchchala*, A D 1101 1111, and that his father and he himself lived under the protection of one *Rājārāja* (ibid vv 28 34). As four generations intervene between the minister of *Uchchala* and *Jayaratha* he must have written about the beginning of the 13th century.

In order to make these chronological deductions clearer, I give a tabular statement of the authors and works on the *Pratyabhijñāśāstra* whose dates are known, together with some additional information.

* Appx II, p. clx, l. 19

† See particularly Appx II. *Prat. loghavaritī*, introductory verses 2 and 3

‡ Appx II, pp. clxvi and clxviii. He is I think, the same as the *Kṣhemendra* who wrote the *Spandasamśloka* but certainly different from the poet *Kṣhemendra Vyāsadda*.

§ Appx II, p. cxv, l. 5

|| Appx II, pp. cli. clii. The name *Jayadratha* on page xxix ought to be corrected to *Jayaratha*.

In conclusion I have to add that the complete MS of the *Tantrāloka-riceka*, No 149, which comes from Dihli, is probably unique. The MSS from Kashmir are all mutilated, and the Pandits asserted that the commentary on a number of *āśāṣikas* had been lost.

The little hymn by Avadhūta, No 471, is ascribed by the Kashmirians to the Siddha who, according to Kalliana, I 112, conquered the Buddhas in the reign of Jaloka, circa 220 B C. But I find no evidence to support this statement.

I have now only to add a few remarks regarding the Kashmiri language and the MSS containing works written in Kashmiri, Nos 769-812. Kashmiri is a Prakrit, one of the languages descended from Sanskrit, or rather from one of the dialects out of which the classical Sanskrit was formed. It differs, however, very considerably from all its Indian sister tongues. Nearest to it comes Sindhi, but the differences between Sindhi and Kashmiri are greater than those between Sindhi and Gujarāṭi or Hindi. The chief peculiarities of Kashmiri phonetics are —

(1) The preservation or development of a clear short *a* as a substitute for ancient *ā*, e g *aṭha*,† 'the hand' = Hindi *hāth*, Sanskrit *hastā*, *cuṭra*, (*tuṭra*) ablat sing of *cuṭr*, 'a thief' = Sansk *chorāt*, *cuṭran*, obj case pl = Sansk *chorāṇām*, *karān*, pres part of *karuṇ*, 'to do'.

(2) A great confusion between *e* and *ɛ* and *o* and *u*, which are frequently difficult to distinguish from each other. Hence the Pandits wrote *ē* for *ɛ* and *ṛ* for *e*, *ṛ* for *o*, and *ṛ* for *u*.

(3) The development of the letters *ṛ*, *u*, and *ū* (pronounced nearly like the German sounds thus marked) either by the influence of a following *i* (Umlaut), or in the case of *u* directly from *i*, e g *bror*, 'a cat,' fem of *brūr*, 'a tom cat' = Sansk *ridālī*, developed by means of an intermediate stage *brūri*, *karuṇ*, fem of *kar*, 1st pers sing perf fem of *kar*, from *karuṇ*, 'to do,' with the affixed pronoun *me*, 'I,' derived from *karī me*, through an intermediate stage **karī me*.

(4) The regular change of medial *a* and *e* to *u* or *o*, through the influence of an original following *u*. compare, e g *karuṇ*, nom sing verb noun of the verb *kar*, 'to do,' with the objective case *karuṇas*, where the *u* of the nominative is owing to the lost *u* of the termination as Sindhi *karanu* shows *karuṇ*, nom sing 'an elephant,' *karuṇis*, obj case.

† The pure clear *a* will be noted here and in the sequel by *a* or *ā* as it is to be pronounced.

On the same principle rests also the intrusion of original final *u* into the preceding syllable, in case the vowel of the latter was *i*, *e* *g.* *nyul^u*, nom sing masc 'blue,' obj case *nīlu*, *dyūth^u*, perf pass part and perfect tense, 'seen, he saw' compare Gujarāṭi *ditho*, Sindhi *dithu*. The Kāśmīrī fem is also *dith^u*.

(5) The development of a final exceedingly short vowel *u*, the representative of original *o* or *u*, of a final *i* of the same description, a remnant of ancient *i*, *e g.* *gur^u*, nom sing 'a horse' = Hindi *ghoro* or *ghodo*. The sound occurs regularly in the nominative of all words following the second or *i* declension. In the old Kāśmīrīan works *e g.* the Sayings of Lallā, *ṛṣṭi goro* is written, which is to be pronounced *gur^u*, and the word is dissyllabic. Thus is not the case in modern poems.

(6) The almost complete disappearance of the soft aspirates *gh*, *dh*, *dh*, and *bh*, for which the corresponding unaspirated letters appear, *e g.* *gur^u*, 'a horse' = Hindi *ghodo*, *bārun*, 'the telling, the discovering,' or 'to tell, to discover' = Sansk *bhūcanam*, *bāu*, 'the brother' = Hindi *bhāu*.

(7) The occasional development of *ch* (pronounced *ts*) out of the ancient *ç* *cha*, *e g.* *chūr*, 'a thief' = Sansk *chora*.

(8) The development of a new soft sibilant, *ṣ*, which takes the place of ancient Sansk *dhya*, Prakrit *pha*, *e g.* *maṣṭ*, 'in' = Sansk *madhye*, *bō un* 'the hearing, to hear,' from Sansk *budhya te*.

(9) The frequency of the change, which Schleicher calls *retardism* *e g.* *kol^h*, masc 'dry' = Sansk *sushka*, fem *hockhī* (= *śukhī* = *sukhī*), masc *nyul^u* fem *nīy* (= *nī* or *ndī*), masc *gomul^u* 'gone,' fem *gomuch*.

(10) The nearly complete suppression of lingual *na*, *e g.* *karun* = Sansk *karanam*, Marāṭhī *karane* *i*, *kin* 'the ear' = Sansk *karni*.

(11) The insertion of an epenthetic *r* *e g.* in the name of the towns Blybror, which stands for Vyavavahira, and Prūncā = Pūnachā (Hindu Pishang) and Sansk Parvotā.

In the treatment and in the declensions I note the following peculiarities —

(1) The unification of the neuter and masculine genders, for which one single form is used *e g.* *nyul^u*, 'blue,' corresponds to Sansk *nīlā* and *nīlam*, Gujarāṭi *nīlo* and *nīlu*. (The Gujarāṭi forms too, are pronounced, by everybody except pedants, exactly alike.)

(2) The retention of four of the ancient cases and of two declensions for the masculine and two for the feminine, viz —

*I.—Stems in n, masculine**Singular*

Nom.	chûr, 'a thief' = Sansk. chorah.
Acc.	chûr = „ choram
Inst.	chûran = „ chorena
*Ablat.	chûra = „ chorât
Obj.	chûros = „ chorasya
Voc.	chûrâ

Plural

Nom.	chûr = chorâh
Acc.	chûr = chorân
Inst.	chûrav = Vedic chorebhîh
Obj.	chûran = Sansk. chorânâm
Voc.	chûro.

*II.—Stems in i and ya**Singular*

Nom.	hast ^a , an elephant
Acc.	hast ^a
Inst.	hast ⁱ , = i + a.
Obj.	hastis = Prak. -iss ^a
Voc.	hast ^y â

Plural

Nom.	hast ⁱ = Sansk. -ayah
Acc.	hast „ in
Inst.	hastyav or hastyau = { ibhîh yebhîh.
Obj.	hastyan or hastyau { inâm
Voc.	hastyo { yânîm

*III.—Stems in i**Singular*

Nom.	devî, a goddess = Sansk. devî
Acc.	devî = „ devîm
Inst.	deviyî = „ devyâ.
Obj.	deviyî = „ devyâh
Voc.	deviyî

* This case is of rare occurrence, and not formed from all nouns, examples actually noted are MANSA, Sansk. madhyât, tALA, Sansk. talât, nâra 'by fire,' etc

Plural

Nom	deviyi	=	Sansk	devyah
Acc	deviyi	=	„	devih.
*Inst	deviyav	=	„	devibhih
*Obj	deviyan	=	„	devinâm
Voc	deviyo			

IV — *Mixed i and yî stems, the latter in the plural only*

	Singular	Plural
Nom	gâd, 'a fish'	gâda
Inst	gâdi	gâdāṃ
Obj	gâdi	gâdan
Voc	gâdi	gâdo

All Kāśmīrī nouns follow one or other of these four declensions, with a few exceptions which have lost the case-terminations nearly or altogether. To the latter class belongs, e.g. *yeṇ*, the belly, which only substitutes *yad* in the oblique cases. The only real difficulties consist in the internal vowel changes, which are most capricious, though always depending on original final *u* or *i*. Thus *br̥r̥*, 'a cat,' (fem) shows in the objective case the old *ā* of *īdāh*, and makes *br̥r̥i*, while its masc has in the same case *br̥r̥is* = Sansk *īdāh*[*ka*]*ya*.

Besides these ancient cases, Kāśmīrī forms, like the other Indian Prakrits, a new genitive by means of adjectival affixes, most frequently by the affix *-hyund** or *-hyund**, masc, pl *hūndi*, fem *hūnz* pl *hūnzā*, which is attached to the objective case, and becomes, in case the latter ends in *s*—

*hūnd** (for *shyund*) masc, pl = *hūnd**,

hūnz fem, pl *hūnzī*,

e.g. *chūrasūnd**, 'belonging to a thief,'

*chūranhyund**, 'belonging to thieves,'

deviyi { *hyund** } = 'belonging to a goddess' *

Substitute for these terminations in the cases of lifeless things adjectives in *ul** formed from the base of the word (Sansk *ulā*) fem *uchī*,

e.g. *svargul** masc referring to heaven *

svarguchī, fem

or *ur** fem *urī*, e.g. *ghasur**, *ghasurī*, 'of grass' *

For N Pr *un** in *un**, fem (Sansk *unā*, *unī*, *unā* is used

* These two cases are rather formed from a stem in *yā*

e g *Chandramun*^a, *mun*¹, 'belonging to Chandram'

Numerous other cases may be formed by adding postpositions to the objective cases

The Pronouns, too, preserve a good many old forms, which do not occur in the other Prakrits, e g the nominatives *su*, Sansk *sa(h)*, and fem *so*=Sansk *sā*. But some remarkable new forms have been produced, such as *bo* (spelt by the Pandits *ḥ*, 'I'), which I take to be a representative of Sansk *bhavat*, originally pres part of *bhū*, 'to be,' but used as a respectful mode of addressing others and *cna* (*tṣa*), 'thou,' which shows a zetacism utterly unknown to Indian vernaculars

In the verb one of the most striking features is that the *verbum substantivum* is a nominal base with masc and fem, which has been formed from the root *chha*, which occurs in many Indian vernaculars,

viz —

Present tense

	Singular	Plural
1 {	Masc <i>bo chlu s</i>	<i>asⁱ chlu</i>
	Fem <i>bo chlic s</i>	<i>asⁱ chlic</i>
2 {	Masc <i>cha chlu k</i>	<i>toh chlu va</i>
	Fem <i>cha chlu k</i>	<i>tohⁱ chlu-va</i>
3 {	Masc <i>su chlu</i>	<i>tim chⁱ</i>
	Fem <i>so chlic</i>	<i>tima che</i>

This paradigm shows also curious affixes in the 1st and 2nd persons singular and in the 2nd person plural, which I believe to be remnants of the personal pronouns that were first attached to the nominal bases, and afterwards once more placed before them. The other tenses of the verb subst are formed from the root *ās un*, 'to be'

In the conjugation of other verbs only three old tenses and moods have been preserved, the imperative, the present, and the future. This agrees with the practice of some of the Indian vernaculars e g of Gujarātⁱ. But the present tense has obtained the sense of the future, and the future tense serves for the conditional, viz —

Imper 2nd pers *gacni* (*gats*) = Sansk *gachha*

Fut 3rd pers *so gacni* = Sanskrit *gachhatsi* = Prakrit *gachhais*
compare Guj Hindi *kare*

Fut 3rd pers pl *tim gacnihan* = Sansk Prak *gachhanti*

Conditional 3rd pers sing *see gacnihahe*, 'he would go'

3rd pers plur *tim gachaluⁱhan* they would go

The change of the original *ya* to *la* of the affix is well known in Prakrit

3 Masc	(a)	tamī	} kor
		tamī	
	(b)	tamī	} koru n
		tamī	
	(c)		koru m
3 Fem	(a)	tamī	} kar
		tamī	
	(b)	tamī	} karū n
		tamī	
	(c)		karū n

The derivation of the preterites from the root of the verb always follows the Sanskrit, and it is impossible to explain them by Kāśmīrī. Thus *deihun*, 'to see,' makes *dyūth** = *dītho* = *driṣhta*, *dyun*, 'to give,' *dyūt** = **dīto* = Guj *dītho* = SANS *dattak*. The difficulties for the ordinary learner are further increased by the changes in the radical vowels caused by the original *u* of the nominative termination of the participle.

There is the usual liberal allowance of periphrastic tenses formed with the participles pres in *ān*, the new part part in *mut**, the participle future = *arun* or *anvol*, and all the tenses of the verb substantive; *g

bo ôus gacchīn, 'I was going,'

bo chhus gōmut*, 'I have gone,'

bo chhus gacchānvol, 'I am about to go,'

bo chhus gacchāvun 'I am just about to go.'

Among the old verbal derivatives the Kāśmīrī has preserved the Sanskrit absolute in *īd*. Thus we have from *gacchun*, to go *gacchīd*, 'having gone,' which stands for **gacchīta* = **gacchīdd*.

This slight sketch will show that Kāśmīrī is a very peculiar language, and worthy of being studied. I believe that it has the greatest importance for the comparative grammar of the Indian vernaculars, because, for instance, it so clearly reveals the manner in which the new cases of the declension have been formed from the old bases, a point which in the other languages is exceedingly difficult. The facts which I have given above differ somewhat from those given by Mr Bowring † Dr Elmslie,‡ and others. They have been obtained partly from Munshi Yār Mahommed, whom I have mentioned above as the late Dr Elmslie's teacher, and from two Kāśmīrī poems, *Nagarjunacharita*

† Joiner *Peng As Soc*

‡ *Kāśmīrī Vocabulary and Grammar*

Appendix I
CLASSIFIED LIST OF MSS PURCHASED IN 1875-76
• A BRAHMINICAL LITERATURE
I—VEDICA

No.	Name of Work.	Author	Fols.	Lines.	Age	Material	Character	Where found	Condition
1	Attharvaveda-camī utā Paippalāda akhāḥ	O	201	12	N C	Paper	Dev	Kashmir	Incomplete
2	Utharvasukī opamshat	O	1	6	O	Ditto	Skr	Ditto	Complete
3	Ārśhadhyāya from Laṅgākhaḥ-śāstra	O	5	12	N C	Ditto	Dev	Ditto	Ditto
4	R̥gvedapratiśākhābhāṣya "	Laṅka	14	11	Ditto	Ditto	Ditto	Ditto	Incomplete
5	R̥gveda samsthā with Kh lakṣaṇa and Āraṇyaka	O	101	31	Saptarṣi	Paṭṭa	Skr	Ditto	Complete
6	R̥cchaka	O	246	26	O	Paper	Ditto	Ditto	Ditto
7	R̥cchaka	O	560	16	O	Ditto	Ditto	Ditto	Incomplete
8	Utharvopamshat	O	7	6	O	Ditto	Ditto	Ditto	Complete
9	Kātharallī	O	17	6	O	Ditto	Ditto	Ditto	Ditto
10	Kāthaka I 7—17 and I 6	O	83	13	N C	Ditto	Dev	Ditto	Ditto
11	Kāthakagṛhyasūtra sabb-śāhya	Laṅgākha Devajāla	175	14	Ditto	Ditto	Ditto	Ditto	Ditto
12	The same	The same	125 + 567	25	Saptarṣi	Ditto	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	
13	Kāpālak-śrīyusdīra saṁhāśvara	Laṅgaleśvara Devapāla	148	16	O	Paper	Sār	Kāśmīr	Incomplete
14	The same	The same	335	15	O	Bhūṛja	Ditto	Ditto	Ditto
15	Kāśhān lāpikā	Hararata	37	10	Saptarshī	Paper	Ditto	Ditto	Complete
16	Kenopaniṣat	O	6	6	O	Ditto	Ditto	Ditto	Ditto
17	Kaivalyopaniṣat	O	5	6	O	Ditto	Ditto	Ditto	Ditto
18	Goṣāṭāpura	O	16	6	O	Ditto	Ditto	Ditto	Ditto
19	Gāṇasagyaḍa	O	200	10	1793*	Ditto	Dev	Jepur	Ditto
20	Cāndrāromyādhama	Kāśmīyana	1	6	O	Ditto	Sar	Kāśmīr	Ditto
21	Cāndrāyāyāśikāśā	O			N C	Ditto	Dev	Ditto	Ditto
22	Pāśarādhyāyas two	Laṅgaleśvara from Viśva nāthar mattara	20	13	Ditto	Ditto	Ditto	Ditto	Ditto
23	Prasnopaniṣat	O	12	6	O	Ditto	Sār	Ditto	Ditto
24	Brahmaśrīvinopaniṣat	O	33	6	O	Ditto	Ditto	Ditto	Ditto
25	Brahmopaniṣat	O	3	6	O	Ditto	Ditto	Ditto	Ditto
26	Maṇḍarīśa 14	Śaṅgala	70	11	V C	Ditto	Dev	Ditto	Ditto

* Dates to which nothing is added refer to the V. Kraus etc.

		0	5	6	0	Ditto	Śār	Ditto	Ditto
27	Mān lōkyupanishat	0	15	12	N C	Ditto	Dev	Ditto	Ditto
28	Mārta: davedo lūhāra	0	11	6	0	Ditto	Śār	Ditto	Ditto
29	Murdakopanishat	0	35	11	N C	Ditto	Dev	Ditto	Ditto
30	Mekhalāpaddhati	0	19	23	0	Ditto	Śār	Ditto	Incomplete
31	Yajurvedabīśhiya	Urāta	33	13	N C	Ditto	Dev	Ditto	Ditto
32	The same	The same	7	23	0	Blārga	Śār	Ditto	Ditto
33	Rudrādhyaya	0	10	6	0	Paper	Ditto	Ditto	Complete
34	Vajrasaneyl upanishat	0	21	11	N C	Ditto	Dev	Ditto	Ditto
35	Vivāpāpaddhati	0	203	9	1674	Ditto	Ditto	Jepar	Ditto
36	Vyagāna	0	17	6	0	Ditto	Śār	Kāsmīr	Ditto
37	Śvetāsvataropaniśhat	0	4	6	0	Ditto	Ditto	Ditto	Ditto
38	Sarvopaniśhat	0	36	8	0	Ditto	Ditto	Jepar	Ditto
39	Śāmasaśāsmī tī, 1st half	0	91	8	1636	Ditto	Dev	Ditto	Ditto
40	The same, pa lapātha	0	15	8	0	Ditto	Ditto	Ditto	Incomplete
41	Sāmnavedasamhitā 2nd 1-1/2	0	63	9	1799	Ditto	Ditto	Ditto	Complete
42	The same pa lapātha	0	45	7	1830	Ditto	Ditto	Ditto	Ditto
43	Samayī lūhānabrahmana	0	0		.	Ditto	Śār	Kāsmīr	Ditto
44	A roll with notes on the Gotras								

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	
II—PURĀNAS, MĀHĀTMYAS, etc									
45	Adhikandasthala	0	1	16	0	Paper	Sār	Kasur	Complete
46	Anrayabhojini commentary on the Veda stuti in the Bhāgarata	Kavi Chū dāmāncha kravartu	38	14	1847	Ditto	Dev	Bilāner	Ditto
47	Apārītā	0	1	15	0	Ditto	Sār	Kasur	Ditto
48	Amaraṇṭhaśāḍā	0	4	12	0	Ditto	Ditto	Ditto	Ditto
49	Amaraṇṭhaśāḍā	0	7	16	0	Ditto	Ditto	Ditto	Ditto
50	The same	0	12	15	0	Ditto	Ditto	Ditto	Ditto
51	Amaraṇṭhaśāḍā	0	4	12	0	Ditto	Ditto	Ditto	Ditto
52	Amaraṇṭhaśāḍā	0	3	12	0	Ditto	Ditto	Ditto	Ditto
53	Adhikandasthala	0	33	9	0	Ditto	Dev	Dalā	Incomplete
54	Kedārapurāṇa	0	46	16	0	Ditto	Sār	Kasur	Complete
55	Kheḷanāṇḍ	0	1	12	0	Ditto	Ditto	Ditto	Ditto
56	Gangam'it	0	3	16	0	Ditto	Ditto	Ditto	Ditto
57	Gangaravāṇḍ	0	2	16	0	Ditto	Ditto	Ditto	Ditto
58	Gargatāḍāḍā	0	317	9	N C	Ditto	Dev	Ditto	Ditto

		0	107	14	1903	Ditto	Ditto	Surat	Ditto
59	Godāvarīmahātmya	0	107	14	1903	Ditto	Ditto	Surat	Ditto
60	T rthamāhātmyasamgraha	0	34	18	N C	Ditto	Sār	Kasmīr	Ditto
61	Ttrthasamgraha	Sāhebrām	15	14	Ditto	Ditto	Dev	Surat	Ditto
62	Dāmarukagarbhaḡuramāh	0	2	12	0	Ditto	Sār	Kasmīr	Ditto
63	Dvārikāmāhātmya	0	198	9	0	Ditto	Dev	Ditto	Ditto
64	N lamatapūrāna	0	50	12	N C	Ditto	Ditto	Ditto	Ditto
65	The same	0	65	22	0	Ditto	Sār	Ditto	Ditto
66	The same	0	109	14	0	Ditto	Ditto	Ditto	Incomplete
67	The same	0	77	17	0	Ditto	Ditto	Ditto	Ditto
68	The same	0	47		0	Ditto	Ditto	Ditto	Ditto
69	Naubandhanamāh	0	26	16	0	Ditto	Ditto	Ditto	Complete
70	The same	0	21	14	0	Ditto	Ditto	Ditto	Ditto
71	Pushkaramāh	0	85	10	1844	Ditto	Dev	Jepur	Ditto
72	Bahurūpakalpa	0	4	16	0	Ditto	Sār	Kasmīr	Ditto
73	Br haunāred sapurāna	0	135	12	Saptarshī ²⁹	Ditto	Ditto	Ditto	Ditto
74	Brahmapurāna	0	209	21	0	Ditto	Ditto	Ditto	Ditto
75	Bhṡ gut rthamāh	0	3	12	0	Ditto	Ditto	Ditto	Ditto
76	Bhṡṡgeśasamb ta	0	73	13	0	Ditto	Dev	Dilhā	Ditto

No	Name of Work	Author	Fols.	Lines	Age	Material	Character	Place where bought	Complete
77	Mahāgaraj atīva bhā	0	7	12	0	Paper	Sār	Kasmīr	Complete
78	Mārtan lantā	0	13	16	0	Ditto	Ditto	Ditto	Ditto
79	The same	0	14	13	0	Ditto	Ditto	Ditto	Incomplete
80	Mārapatādh kar lantā	0	4	16	0	Ditto	Ditto	Ditto	Complete
81	Rasaj ancha ihāyā	0	45	15	1848	Ditto	Dev	Bakāner	Ditto
82	Lantā lantādhantā	0	3	12	0	Ditto	Sar	Kasmīr	Ditto
83	Langaputā	0	144	15	0	Bhāṣya	Ditto	Ditto	Incomplete
84	Vāy ualantāpācī atvāṅ nantā	0	4	12	0	Paper	Ditto	Ditto	Complete
85	Vārāhamā	0	11	16	0	Ditto	Ditto	Ditto	Incomplete
86	Vārāhamā	0	333	13	N C	Ditto	Ditto	Ditto	Complete
87	Vāyavaramā	0	51	16	0	Ditto	Ditto	Ditto	Ditto
88	Vīastānab	0	4	16	0	Ditto	Ditto	Ditto	Ditto
89	Vīastānab	0	275	13	N C	Ditto	Dev	Ditto	Ditto
90	Vīastānab	0	260	13	Ditto	Ditto	Ditto	Ditto	Ditto
91	The same, K. II	0	120	12	Ditto	Ditto	Ditto	Ditto	Ditto
92	The same, K. I & II	0	1-180	18	0	Bhāṣya	Sar	Ditto	Incomplete

93	The same as III	0	488	17	0	Ditto	Ditto	Ditto	Ditto
94	Śarvāstaranāṭh	0	43	16	0	Paper	Ditto	Ditto	Complete
95	Śrīmadāṭh	0	5	11	0	Ditto	Ditto	Ditto	Incomplete
96	Śrīvādharmottara	0	38	10	N C	Ditto	Dev	Ditto	Ditto
97	Santhyāṭh	0	9	16	0	Ditto	Śār	Ditto	Ditto
98	Another copy	0	14	16	0	Ditto	Ditto	Ditto	Ditto
99	Śineśvaranāṭh	0	2	12	0	Ditto	Ditto	Ditto	Complete
100	Śhāṇḍilyanāṭh	0	3	12	0	Ditto	Ditto	Ditto	Ditto
101	Haramakūṭanāṭh	0	19	12	0	Ditto	Ditto	Ditto	Ditto
102	Hareśvaranāṭh	0	8	13	0	Ditto	Ditto	Ditto	Ditto
103	The same	0		16	0	Ditto	Ditto	Ditto	Ditto

104	Atitikon lāḥarāṭh anāṭhā	Kāḍamb	150	7	N C	Ditto	Dev	Gwalior	Ditto
105	Aṭṭharāṭh		7	12	0	Ditto	Śār	Kanpur	Ditto
106	Anarḍyārḍhānāṭhā	Naras	120	12	0	Ditto	Ditto	Ditto	Ditto
107	Arṭhāṭh	Kāṭhāṭh	2	12	N C	Ditto	Dev	Ditto	Ditto
108	Anandakāṭhāṭh	Anand	47	13	Ditto	Ditto	Ditto	Ditto	Ditto

III—POETRY, PLAYS, AND FABLES

No	Name of Work.	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
109	Isvaraśataka	Atātāra	26	11	N C	Paper	Dev	Kasmir	Complete
110	Kaṭhakaṇṭha	Varaṇa dita	70	13		Bhōrja	Śār	Ditto	Ditto
111	Kaṭhasaṁśāgāra	Somadeva	424	23	O	Ditto	Ditto	Ditto	Incomplete
112	The same	The same	507	21	Saptarshī 19	Ditto	Ditto	Ditto	Ditto
113	The same	The same	453	23		Ditto	Ditto	Ditto	Ditto
114	The same 1st half	The same	359	20	O	Ditto	Ditto	Ditto	Ditto
115	The same 2nd half	The same	258	20	O	Ditto	Ditto	Ditto	Ditto
116	Kaṭhakutūhalaśraṇasana	Bharaṇāja	51	8	N C	Paper	Dev	Gwalior	Complete
117	Kāśmīrāśātmya	Ratnadhara	7	10	Ditto	Ditto	Ditto	Kasmir	Ditto
118	Kuṭatārjunjya	Dhārva	70	14	O	Bhōrja	Śār	Ditto	Ditto
119	The same with a commentary	The same	143	20	O	Paper	Ditto	Ditto	Ditto
120	Another copy	Jonaraja	114	23	O	Ditto	Ditto	Ditto	Incomplete
121	Another copy	The same	256	20	O	Ditto	Ditto	Ditto	Complete
122	Another copy	The same	173	25	O	Ditto	Ditto	Ditto	Incomplete.
123	Kuṭitakāryaśraṇasana	Rājakunda	19	17	O	Ditto	Ditto	Jepur	Complete
124	Kāśmīrāśātmya	Vijayagan	45	15	1431	Ditto	Dev	Dilhi	Ditto

		8	23	0	Ditto	Śār	Kaśmir	Ditto
125	Ghatākharaparākulakarṇṇi				Ditto	Śār	Kaśmir	Ditto
126	Chandakuchaponchasaṇi	16	7	✓ C	Ditto	Dev	Gwalior	Ditto
127	Chandisurataj anel śiśikā	10	10	O	Ditto	Śār	Kaśmir	Ditto
128	Jānākr yādrayāśāka	4	10	✓ C	Ditto	Dev	Ditto	Ditto
129	Tārachandro laṇa	81	10	O	Ditto	Ditto	Dilhi	Incomplete
130	Tripura laṇa	21	7	✓ C	Ditto	Ditto	Dilhi	Complete
131	Dafakumārācī arita	5	11	1924	Ditto	Ditto	Dikāber	Incomplete
132	Dadhātārācharita	107	15	D	Ditto	Śār	Kaśmir	Complete
133	The same	68	12	✓ C	Ditto	Dev	Ditto	Ditto
134	Dinākrandānastotra	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
135	Dindākrānānastotra	5	10	Ditto	Ditto	Ditto	Ditto	Ditto
136	The same	19	9	Ditto	Ditto	Śār	Ditto	Ditto
137	Devatāka satika	25	12	Ditto	Ditto	Dev	Ditto	Ditto
138	Devistotra	15	11	Ditto	Ditto	Ditto	Ditto	Ditto
139	Nalachampā	103	11	O	Ditto	Śār	Ditto	Ditto
140	Nandadhīva saṅka	121	20	O	Ditto	Dev	Dilhi	Incomplete
141	The same	561	21	O	Ditto	Śār	Kaśmir	Complete

CLASSIFIED LIST OF MANUSCRIPTS

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Condition
142	Naradañya satika	Schareha	414	12	1649	Paper	Dev	Dilhi	Incomplete
143	The same	Vidyādhara Srinārāya Ananda rajanaka Vignasat man The same	140 159	16	Saptarshi 65	Ditto	Śār	Kasmir	Complete
144	Pañchatantra		140	12	O	Ditto	Dev	Jepur	Ditto
145	The same		159	9	O	Ditto	Śār	Kasmir	Incomplete
146	Padyāmrītasopana	Dhāskara	43	9	O	Ditto	Dev	O	Complete
147	Padyāñjali	Agubouri Rāpago stāma Bhābhāttā	23 66	10	N C	Ditto	Ditto	Kasmir	Ditto
148	Pīrvatipannaya nātaka	Vikāpati	100	13	Ditto	Ditto	Ditto	Ugan	Ditto
149	Purushaparikhā	O Jonaraja		9	1870	Ditto	Ditto	Dilhi	Ditto
150	Prihvirupayaya satika	Rājānaka Gopāla Kṛishna maura	1	12	O	Bhārja	Śār	Kasmir	Incomplete
151	Pradyumnasikharap tīrthātaka	Bhāttā	41	14	N C	Paper	Dev	Ditto	Complete
152	Prabodhachandrika		215	15	O	Ditto	Śār	Ditto	Ditto
153	Bhāttikāya Jayanangalīkāshita		354	24	1869	Ditto	Dev	Dilhi	Ditto
154	Bharatamanjari	Kshe- men tra Pādmānā bhā	18	13	Saptarshi 93 1799	Ditto	Śār	Kasmir	Ditto
155	Bhuvanavastitā		64	25	O	Ditto	Dev	Jepur	Ditto
156	Viśvapravardha					Bhārja	Śār	Kasmir	Ditto

		The same	57	12	N C	Paper	Dev	Dhār	Datto
177	The same								Datto
178	Ma Bhāṣachampā	Tri Kṛama	81	10	O	Ditto	Ditto	Gwalior	Datto
179	Ma Bhāṣāra	O	339	24	O	Bhūṛja	Śār	kaṣmīr	Incomplete
180	Ma Bhāṣā stava	Rajānaka Gopāla	3	12	N C	Paper	Dev	Ditto	Complete
181	Ma Bhāṣā stotra	O	93	24	O	Dhūṛja	Śār	Ditto	Datto
182	Ma Bhāṣā stotra	Bhāvabhūti	90	11	O	Paper	Ditto	Ditto	Datto
183	Another copy	The same	65	10	O	Ditto	Ditto	Ditto	Incomplete
184	Megha lōṭaṭ kā	Vallabhadeva	31	21		Ditto	Ditto	Ditto	Datto
185	Ma Bhāṣā stotra	Dilīpāmaka	1 roll with painted initials		O	Ditto	Dev	Ditto	Complete
186	Ma Bhāṣā stotra	Vān leva Ratna- kaṇṭha	136	12	N C	Ditto	Ditto	Ditto	Ditto
187	The same	The same			O	Ditto	Śār	Ditto	Datto
188	Raghuvāṇśaṭika	Ma Bhāṇṭha	103	11	O	Ditto	Dev	Bāṇer	Datto
189	Rāṣṭrasen jivān Amardāṣṭika	Aryavarman	112	9	O	Ditto	Ditto	Jepur	Datto
190	Rājataranginī	Kaṭhava	336	24	O	Ditto	Śār	kaṣmīr	Datto
191	Rājataranginī	Jonarāja	47	24	O	Ditto	Ditto	Ditto	Datto
192	Another copy	The same	35	19	O	Ditto	Ditto	Ditto	Incomplete

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
173	Rājataranginī	Jonarāja	67	18	O	Paper	Dev	Dilhi	Complete
174	Rājataranginī	Śivara	65	24	O	Ditto	Śār	Kāsmīr	Ditto
175	The same	The same	107	18	O	Ditto	Dev	Dilhi	Ditto
176	Rājataranginī samgraha	Śahebrām	10	13	N C	Ditto	Ditto	Kāsmīr	Ditto
177	The same	The same	42	12	Ditto	Ditto	Ditto	Ditto	Ditto
178	The same	The same	75	12	Ditto	Ditto	Ditto	Ditto	Ditto
179	Rājavalipattikā	Priyā bhāṭṭa	48	24	O	Ditto	Śār	Ditto	Ditto
180	The same	The same	41	18	O	Ditto	Dev	Ditto	Ditto
181	Rāmkrishnakavya	Sāryakari	16	14	O	Ditto	Ditto	O	Ditto
181a	Rāmasctupradīpa	Rāmadāra	68	23	O	Ditto	Śār	Kāsmīr	Incomplete
182	Rāmāyānakathāśāstra illustrated	Kāshemen- dra	410	13		Ditto	Ditto	Ditto	Complete
183	The same	The same	185	12	N C	Ditto	Dev	Ditto	Ditto
184	Rāmadārjunīya	Blama	61	14	Ditto	Ditto	Ditto	Ditto	Incomplete
185	Vāsanā lattā	Subandhu			O	Ditto	Śār	Ditto	Complete
186	Vāsanādhātāvīya	Śrīgāra Gupta	16	26	O	Ditto	Ditto	Ditto	Ditto
187	Vikramacharitra	O	53	12	N C	Ditto	Dev	Nāgaur	Ditto

			62	12	Ditto	Ditto	Ditto	Kaśmīr	Ditto
188	Vidagdhamadhavanātaka								
189	Vetalapanchvīṅśati	O	146	15	O	Bhūṛja	Ditto	Ditto	Ditto
190	Vivannodatarang nī	Cīramiṇva bhāṭa	92	12	N C	Paper	Ditto	Ditto	Ditto
191	Śān bhūṛājī ar tra with a commentary	Harikari	133	10	O	Ditto	Ditto	Surat	Incomplete
192	Śakuntalanātaka	Kali lāsa	72	15	O	Bhūṛja	Ditto	Kaśmīr	Complete
193	The same	The same	57	10	1688	Paper	Ditto	Bikāner	Ditto
194	Śivamālā	Rājānaka Gopāl	2	12	N C	Ditto	Ditto	Kaśmīr	Ditto
195	Śrīngavātaka	Kāldasa	4	12	Ditto	Ditto	Ditto	Ditto	Ditto
196	Śrī ngārasātaka	Nagarāja	12	15	O	Ditto	Ditto	Ditto	Ditto
197	Śrīkathacharita	Mankha	80	10	N C	Ditto	Ditto	Ditto	Ditto
198	The same	The same	100	24	O	Ditto	Ditto	Ditto	Ditto
199	The same	The same	142	9	O	Bhūṛja	Ditto	Ditto	Incomplete
200	Śrīkathacharitat kā	Jonarāja	222	12	N C	Paper	Ditto	Ditto	Complete
201	Samayamātr kā	Kāliemena dra	47	15	O	Bhūṛja	Ditto	Ditto	Ditto
202	Simhasanadvātrīṅśat	O	84	15	O	Ditto	Ditto	Ditto	Ditto
203	Subhāsh tīvali	Śrīvara	170	12		Paper	Ditto	Ditto	Ditto
204	The same	The same	177	12	N C	Ditto	Ditto	Ditto	Ditto
205	The same	O	59	7	O	Ditto	Ditto	Ditto	Incomplete

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
206	Statkusamānyas tikkāśāstrā	Jagaddhara Ratnakartha	165	15	O	Bhāṛya	Śar	Kāśmīr	Complete
207	Another copy	The same	359	23	See tarshu	Paper	Ditto	Ditto	Ditto
208	Another copy	The same	90	12	N C	Ditto	Dev	Ditto	Ditto
209	Hanumannāstaka stika	O Mohana	92	15	O	Ditto	Ditto	Dihl	Ditto
210	Another copy	O	45	13	1680	Ditto	Ditto	Jepur	Ditto
211	Hanumatstotra	O	1	12	N C	Ditto	Ditto	Kāśmīr	Ditto
212	Harecharitachandāmāli	Jayadratha	76	10	Ditto	Ditto	Ditto	Ditto	Ditto
213	The same	The same	73	16	O	Bhāṛya	Śar	Ditto	Incomplete
214	The same	The same	8	15	O	Paper	Ditto	Ditto	Ditto
215	Harevyakṛyā	Ratnakara	414	9	N C	Ditto	Dev	Ditto	Complete
216	The same	The same	194	11	Ditto	Ditto	Ditto	Ditto	Ditto
217	Harevyakṛyā	Alaka	126	11	Ditto	Ditto	Ditto	Ditto	Incomplete
218	Harevāṇā	O	337	15	O	Bhāṛya	Śar	Ditto	Ditto
219	Harebacharita	Madhabhatia	121		N C	Paper	Dev	Ditto	Complete
220	The same	The same	308		O	Ditto	Śar	Ditto	Ditto

221	The same	The same	164			O	Ditto	Ditto	Ditto
222	Harshacharita-samketa	Sankara	71			N C	Ditto	Dev	Ditto
223	Hitopa-lesa	O	36	10		1903	Ditto	Ditto	Ditto
IV—POETICS									
224	Abhaya-tantrapikā	Mukula- bhakta	12	12		N C	Ditto	Ditto	Ditto
225	Arti-samkara	O	78	20		O	Ditto	Śār	Ditto
226	Alamkarikārika	O	15	10		O	Ditto	Dev	Incomplete
227	Alamkāra-ratnākar	Gobhāṣa	104	11		N C	Ditto	Ditto	Complete
227½	The same	The same	22	9		O	Ditto	Śār	Ditto
228	Alamkararatnākara-sūtrāni	The same	4	9		O	Ditto	Ditto	Incomplete
229	Alamkāra-ratnākara-sūtrāni-gatāpratyakṣa-lakṣa- chivā	O	17	9		O	Ditto	Ditto	Complete
230	Alamkāra-ratnākar	Jaya-irathā	252	9		O	Ditto	Ditto	Ditto
231	Another copy	The same	99	10		N C	Ditto	Dev	Ditto
232	Another copy	The same	131	16		O	Ditto	Śār	Ditto
233	Another copy	The same	103	22		O	Paper	Ditto	Ditto
234	Alamkāra-sēkhara	Man k yadva	32	12		N C	Ditto	Dev	Incomplete
235	Another copy	The same	35	15		O	Ditto	Śār	Complete
236	Alamkāra-sarvasva	Rayana	49	11		Ditto	Ditto	Dev	Ditto

CLASSIFIED LIST OF MANUSCRIPTS

No.	Name of Work	Author	Fols	Lines	Age	Material	Script	Where bought	Complete
237	Another copy	The same	110	9	0	Paper	Sār	Kaśmīr	Complete
238	Another copy	The same	63	18	0	Bhūṛja	Ditto	Ditto	Ditto
239	Another copy	The same	2	9	0	Paper	Ditto	Ditto	Incomplete
240	Alamkāro bhāṣana	Jaya brāhma	35	12	N C	Ditto	Dev	Ditto	Complete
241	Alamkārodbharana	Śobhākara	35	16	0	Ditto	Sār	Ditto	Ditto
242	Kāvya prakāśa	Maṇmṛta	78	18	0	Bhūṛja	Ditto	Ditto	Ditto
243	Another copy	The same	157	9	0	Paper	Ditto	Ditto	Ditto
244	Kāvya prakāśa saṭika.	Jayanta	101	16	N C	Ditto	Dev	Bhuj	Incomplete
245	Kāvya prakāśa (Kāśī) S. urabodhini	Yatsavar man	102	12	0	Ditto	Sār	Kaśmīr	Ditto
246	Kāvya prakāśa sandarsana	Rājendra Anan lakṣa	263	21	0	Bhūṛja	Ditto	Ditto	Complete
247	Kāvya prakāśa samketa	Ruchaka	33	24	0	Paper	Ditto	Ditto	Ditto
248	Kāvya prakāśa	Rudrata(7)	27	13	N C	Ditto	Dev	Ditto	Ditto
249	Chan lakṣa	Jaya leya	29	9	18c2	Ditto	Ditto	Ditto	Ditto
250	The same Chan lakṣa saṭka	The same Phyagun h.	63	13	N C	Ditto	Ditto	Nāgpur	Ditto
251	Chan lakṣa saṭka	The same Prakṣa	34	15	0	Ditto	Ditto	Kaśmīr	Ditto

		The same	12	12	N C	Ditto	Ditto	Ditto
252	Another copy	Ratnakara	9	12	Ditto	Ditto	Ditto	Ditto
253	Dhīvan gāthāṅgaṃ 1-3	Ānanda vardhana	27	12	Ditto	Ditto	Ditto	Ditto
254	Dhīvan y lok or Sahā layāloka	The same	163	12	Saptarsha 49a1	Ditto	Ditto	Ditto
255	The same with the Lochana	Abhinava gupta	188	15	O	Ditto	Ditto	Ditto
256	Another copy	The same	357	14	O	Ditto	Ditto	Ditto
257	Another copy	Chintā mani	88	9	1759	Ditto	Dev	Ditto
258	Rasamanyas, parimāla	The same	136	16	O	Ditto	Śār	Ditto
259	Another copy	Ānanda	46	12	O	Ditto	Dev	Incomplete
260	Ānandasūtravṛtti	Appaya Dikshita	33	8	N C	Ditto	Ditto	Complete
261	Y rita, ārtika	The same	35	8	Ditto	Ditto	Ditto	Ditto
262	Another copy	Rājānaka	6	12	N C	Ditto	Ditto	Ditto
263	Sādhavijāyavichara	Manurta	22	14	O	Blurja	Śār	Incomplete
264	Śrīngārātilaka	Rudrata	2	15	O	Paper	Ditto	Complete
265	Sahpadayalā	The same	3	12	N C	Ditto	Dev	Ditto
266	Another copy	Lakshmi nātha	43	14	O	Ditto	Ditto	Incomplete
267	Pingalārtil apradupa	Kālikas	1	17	O	Ditto	Śār	Complete
268	Srutabodha							

V—METRICS

No. of Vol.	Author	Fols.	Lines	Age	Material	Character	Place where bought	Complete
1	The same	3	12	0	Paper	Sur	Kanar	Complete
2	Kas'ere, dta	11	17	N C	Ditto	Dev	Ditto	Ditto
VI—GRAMMAR								
1	Jas'ere, dta	1	25	0	Ditto	Sur	Ditto	Ditto
2	Kas'ere, dta	10	12	0	Ditto	Ditto	Ditto	Ditto
3	Kas'ere, dta	103	6	1650	Ditto	Dev	B. Laner	Ditto
4	Kas'ere, dta	1	13	N C	Ditto	Ditto	Kanar	Ditto
5	Kas'ere, dta	107	15	0	Rhodes	Sir	Ditto	Ditto
6	Kas'ere, dta	121	17	0	Ditto	Ditto	Ditto	In complete
7	Kas'ere, dta	164	12	0	Paper	Ditto	Ditto	Ditto
8	Kas'ere, dta	205	12	1823	Ditto	Ditto	Ditto	Complete
9	Kas'ere, dta	17	12	N C	Ditto	Dev	Ditto	Ditto
10	Kas'ere, dta	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
11	Kas'ere, dta	17	12	Ditto	Ditto	Ditto	Ditto	Ditto
12	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
13	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
14	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
15	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
16	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
17	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
18	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
19	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto
20	Kas'ere, dta	17	12	1823	Ditto	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Leaves	Age	Material	Character	Place where bought	Complete
301	Wiliokasentikshapa	O	10	13	0	Bhārya	Sār	Kasmar	Complete
302	El al'ann asana	Yasfahkani	10	12	N C	Paper	Dev	Ditto	Ditto
303	Mal'ib' alhy' nati fi n ki	Patanjali	99	23	0	Ditto	Sār	Ditto	Incomplete
304	The same 1 1 103-2 03	The same	70	13	0	Ditto	Ditto	Ditto	Ditto
305	The same 1 4-1 1	The same	101	28	0	Ditto	Ditto	Ditto	Ditto
306	Mal'ib' al' al' yopra 1 1 a	Karyata	99	20	0	Ditto	Ditto	Ditto	Incomplete
307	Yan'unnat'at'romani	Šetahpish or O	12	14	0	Ditto	Dev	Bakhar	Complete
308	Rib' al'at'ra	O	355	15	0	Bhārya	Sār	Kasmar	Incomplete
309	Lin' nusarans	Lin' n	5	15	0	Paper	Ditto	Ditto	Complete
310	Lin' nusarans	Saransat mun Har shwar Hann The same	59	15	0	Ditto	Ditto	Ditto	Ditto
311	Another copy			11	Sept 36	Bhārya	Ditto	Ditto	Ditto
312	Lin' nusarans	O	33	15	0	Paper	Ditto	Ditto	Ditto
313	Lin' nusarans	Lin' n	21	12	N C	Ditto	Dev	Ditto	Ditto
314	Lin' nusarans	Lin' n			Ditto	Ditto	Ditto	Ditto	Ditto
315	Lin' nusarans	Lin' n	31	12	Ditto	Ditto	Ditto	Ditto	Ditto

316	Vyākhyāṣaṅkriā	0	11			0	Ditto	Śār	Ditto	Ditto	Ditto
317	Another copy	0	11			0	Ditto	Ditto	Ditto	Ditto	Ditto
318	Another copy	0	13		15	0	Ditto	Ditto	Ditto	Ditto	Ditto
319	Vāṭṭapariṣāḍavṛtti	Vāṭṭ. 0	31		12	Ditto	Ditto	Dev	Ditto	Ditto	Ditto
320	Another copy	The same	22		10	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto
321	Śabḍaloka	Jayadeva māṣṭra	139		9	18 6	Ditto	Ditto	Pikāṣer	Ditto	Ditto
322	Śābhyadhātanyāna	Ugrabhadra	250		21	0	Bhāja	Śār	Kaṣmīr	Incomplete	
323	Another fragment to complete the beginning of No 324	The same	43		31	0	Pāṭṭar	Ditto	Ditto	Ditto	Ditto
324	Another fragment to complete No 292 at the end	The same	7		12	N C	Ditto	Dev	Ditto	Ditto	Ditto
325	Another fragment	The same	118		21	0	Bhāṭṭya	Śār	Ditto	Ditto	Ditto
326	Shodasakāṇḍa	0	14		13	0	Paper	Ditto	Ditto	Complete	
327	Samantaprasādhīrasaketa	0	12		12	N C	Ditto	Dev	Ditto	Ditto	Ditto
328	Sāraprad pūṭā	Jagannātha	61		15	1892	Ditto	Ditto	Bikaner	Ditto	Ditto

VII—KOSHAS

329	Avadhārthadīpanimanjari	Maṭhiksha	12		15	Śaṭṭarsh43	Ditto	Śār	Kaṣmīr	Ditto	
330	Abhidhānaratnamālā	Maṭhiksha	57		10	0	Ditto	Dev	Dillī	Incomplete	
331	Amarakosha	Amarasimha	37		12	0	Bhāṭṭya	Śār	Kaṣmīr	Ditto	

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
332	Amarakoshaṭṭha k. I	Kaśīastī The same	47	12	N C	Paper.	Dev	Kaśmīr	Complete
333	Amarakoshaṭṭha	The same	310	50	1850	Ditto	Ditto	Jepur	Ditto
334	Amarakoshaṭṭha pañcaka	Brhispāth	325	17	Saj tarshu23	Ditto	Sār	Kaśmīr	2 leaves missing
335	Amarakoshaṭṭha	O	22	12	O	Ditto	Dev	Dillī	Incomplete
336	Nāṭamāṭhā	Dhānu jaya	8	12	N C	Ditto	Ditto	Kaśmīr	Complete
337	Manbhakasha	Mañkha	92	10	Ditto	Ditto	Ditto	Ditto	Ditto
338	Another copy	The same	60	11	O	Bhūrya	Sār	Ditto	Incomplete
339	Lokapāṇḍya	Kaśmīr Jaya	46	20	Saj tarshu20	Paper	Ditto	Ditto	Complete
340	The same, Prāk. I	The same	4	12	N C	Ditto	Dev	Ditto	Ditto
341	Vastukosa	O	80	7	O	Ditto	Sār	Ditto	Ditto
VIII -- LAW AND POLITY									
342	Āchārśāstra	Śr. istia	73	9	O	Ditto	Dev	Dillī	Ditto
343	Kāmaśāstra śaṭśodha	Kaśmīr bh. Jaya	128	7	O	Ditto	Ditto	Ayaz	Ditto
344	Kāmarāyana 11 ūṭa saṅgīta	Raghuśāstra	117	9	1800	Ditto	Ditto	Dillī	Ditto
345	Āṭyaśāstra	Rāmaśāstra śaṭśodha	68	9	O	Ditto	Ditto	Ditto	Ditto
346	Gaṇamāyādharmasāstra rati māṭhāśāstra	Haradatta	79	19	O	Ditto	Ditto	Ditto	Ditto

		Kashmen- dra	5	12	N C	Ditto	Ditto	Kashmir	Ditto
347	Chārucharyā	The same	7	11	Ditto	Ditto	Ditto	Ditto	Ditto
348	The same								
349	Dharmasaṃpradāyadīpikā	Ānand	143	20	O	Ditto	Śr	Ditto	Ditto
350	Nirṇayakaustubha	Visveśvara	15	10	1863	Ditto	Dev	Dilhi	Ditto
351	Natikalpataru	Kāśemen- dra	110	12	N C	Ditto	Ditto	Kashmir	Ditto
352	Ngisiml aprasā la, tuthasāra	Dalapati	20	15	1859	Ditto	Ditto	Dilhi	Ditto
353	The same dāna-āra	The same	23	15	1859	Ditto	Ditto	Ditto	Ditto
354	Bṛihadvogyājñanavalkyaśmṛiti	O	30	11	O	Ditto	Ditto	Ujjain	Ditto
355	Manuśmṛiti	Manu	106	22	O	Bhārja	Śr	Kashmir	Incomplete
356	Munimataman malli	Viśva leva	86	22	O	Paper	Ditto	Ditto	Complete
357	Another copy	The same	100	12	N C	Ditto	Dev	Ditto	Ditto
358	Yājñavalkya dharmasāstrabandha	Apārādita- yadeva	251	16	Ditto	Ditto	Śr	Ditto	Ditto
359	Another copy	The same	478	19	O	Bhārja & Paper Bhārja	Ditto	Ditto	Incomplete
360	Yājñavalkya dharmasāstrabandha 1st half	Apārādita	310	20	O	Ditto	Ditto	Ditto	Ditto
361	The same 2nd half	The same	278	20	O	Ditto	Ditto	Ditto	Ditto
362	Another copy	The same	68 + 187 + 69 + 65	15	O	Ditto	Dev	Dilhi	Ditto
363	Yogayajñai alkyaśmṛiti	O	21	11	O	Ditto	Ditto	Ujjain	Ditto

No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
304	Vadharavathiyana	Gaurikānta	205	11	1838	Dharm	Dev	Dalli	Complete
350	Vandavathiyana	Mārasa	217	16	1473	Ditto	Ditto	Ditto	Ditto
	Vandavathiyana	Toharā	45	9	1638	Ditto	Ditto	Ditto	Ditto
	Vandavathiyana	O	33	7	0	Ditto	Ditto	Ditto	Ditto
	Vandavathiyana	O	14	9	0	Ditto	Ditto	Jepur	Ditto
360	Vandavathiyana	Mahesaka	137	12	0	Ditto	Ditto	Dalli	Ditto
370	Vandavathiyana	O	20	13	1836	Ditto	Ditto	Ditto	Ditto
371	Vandavathiyana	Dattaj	55	10	0	Ditto	Ditto	Ditto	Ditto
372	Vandavathiyana	Nalakant	142	9	0	Ditto	Ditto	Ditto	Incomplete
373	Vandavathiyana	O	123	12	1723	Ditto	Ditto	Ditto	Complete

IN-SANKEHYA PHILOSOPHY

4	Vandavathiyana	Vandavathiyana	122	12	N C	Ditto	Ditto	Kaśmir	Ditto
5	Vandavathiyana	Vandavathiyana	27	13	0	Ditto	Ditto	Dalli	Incomplete
6	Vandavathiyana	O	27	13	0	Ditto	Ditto	Ditto	Ditto

Ā-YAYA AND VAISISHKA PHILOSOPHY

		Raghu leva	38	9	0	Paper	Ditto	Bikāner	Complete
377	Ākṣaṣṭaśāstrī parā								
378	Paṭṭachintāman	Jayadeva	16	10	0	Ditto	Ditto	Ditto	Incomplete
379	Tarkadīpikā	Anantānubhava	31	20	0	Bhūjya	Śār	Kāsmīr	Ditto
380	Tarkasamgraha dīkṣaśulka	Ananta bhūta	26	21		Paper	Ditto	Ditto	Complete
381	Tarkamūrtiśaṅka	Gaṅgā-rīm.	102	9	0	Ditto	Dev	Bikāner	Ditto
382	Tarkikaraksāśāstrīpikā	O	21	20	0	Bhūjya	Śār	Kāsmīr	Incomplete
383	Dharmakāśāśāstrīpikā	O	28	10	1636	Paper	Dev	Bikāner	Complete
384	Nyāyāśāstrīpikā	Śrīthara	261	15	0	Ditto	Śār	Kāsmīr	Ditto
385	Nyāyāśāstrīpikā	Jayanta	17	17	0	Ditto	Ditto	Ditto	Ditto
386	Another copy	The same	26	21	Śaṅkarāśāstrī	Ditto	Ditto	Dijli	Ditto
387	Another copy	The same	12	14	0	Ditto	Dev	Ditto	Ditto
388	Another copy	The same	13	12	0	Ditto	Ditto	Kāsmīr	Ditto
389	Nyāyāśāstrīpikā	Udayanāśāstrī	4	20	0	Bhūjya	Śār	Ditto	Ditto
390	Nyāyāśāstrīpikā	Jayanta	435	19	0	Ditto	Ditto	Ditto	Incomplete
391	Nyāyāśāstrīpikā	Vāsanadeva	50	12	0	Paper	Dev	Ditto	Complete
392	Padārthadīpikā	Kaunḍīn	34	21	0	Ditto	Śār	Ditto	Ditto
393	Padārtharatnamayūṣa	Kṛishṇa	10	21	0	Ditto	Ditto	Ditto	Ditto

Name of Work.	Author	Fols	Lines	Age	Material	Character	Place where bought	Completeness
1) Anand rāj	The same	14	20	0	Bhāṛya	Sar	Kāśmīr	Incomplete
2) Prastāva nāṇa	Śaṅkara	17	20	~aptara 32	Ditto	Ditto	Ditto	Ditto
3) Prastāva nāṇa	Prastāva	25	12	~ C	Paper	Dev	Ditto	Complete
4) Anand rāj	The same	27	20	0	Bhāṛya	Śr	Ditto	Incomplete
5) Anand rāj	Madhava	33	13	0	Paper	Dev	Bāṅkār	Complete
6) Lakṣmī nāṇa	Ratnesaka	9	23	0	Ditto	Śar	Kāśmīr	Ditto
7) Lakṣmī nāṇa	Heṅgha	61	12	0	Ditto	Ditto	Ditto	Ditto
8) The same	The same				Ditto	Dev	Jepur	Ditto
9) Anand rāj	Madhava	41	18	0	Ditto	Ditto	Bāṅkār	Ditto
10) Anand rāj	O	33	21	0	Ditto	Śar	Kāśmīr	Ditto
11) Anand rāj	Heṅgha	19	8	1855	Ditto	Dev	Bāṅkār	Ditto
12) Anand rāj	Heṅgha	60	11	0	Ditto	Ditto	Ditto	Ditto
13) Anand rāj	O	66	20	0	Bhāṛya	Sar	Kāśmīr	Incomplete
14) Anand rāj	Madhava	26	11	~ C	Paper	Dev	Ditto	Complete
15) Anand rāj	Madhava	22	20	0	Bhāṛya	Śr	Ditto	Incomplete

VII—VEDANTA

		Vedānta et Arva Śamkar- charya Kṛyāstra	33	10	O	Paṇ	Dev	Dikān	Ditto
409	Alhyapraṇaṇaṇa						Śār	hām r	Complete
410	Ātmabodhīk		35	6	O	Ditto	Dev	Dikān	Ditto
411	Kevalāṇvānāṇakulā		6	13	1872	Ditto	Ditto	Ditto	Ditto
412	Tattvamuktavali	Pāṇḍ nanda	7	11	O	Ditto	Ditto	Ditto	Ditto
413	Tattvaṇusādhāṇa	Mahadeva	25	12	1857	Ditto	Ditto	Ditto	Ditto
414	Nāma nāvarīkṛā	Saravati Harīṇa	28	4	1856	Ditto	Ditto	Ditto	Ditto
415	N ruktalakṣaṇa	O	11	10	1712	Ditto	Ditto	Ditto	Ditto
416	Nyayalīlāṇi	Vallīlā et rya	68	9	1856	Ditto	Ditto	Ditto	Ditto
417	Nyāyāḍāṇantamāṇa	Jānaka nāṭha	10	17	1726	Ditto	Dev	Dikān	Ditto
418	Prāṇāṇamāṇaṇi pāṇa	Alhyāṇa yavogā	15	16	O	Ditto	Ditto	Ditto	Ditto
419	Prāṇāṇamāṇaṇi āḍhyā	The same	31	17	O	Ditto	Ditto	Ditto	Ditto
420	Bṛāṇaṇāṇāṇaṇa	Nāṇa the	157	11	O	Ditto	Ditto	Ujān	Ditto
421	Bṛāṇaṇaṇaṇaṇa	Vāṇaṇaṇa	133	9	O	Ditto	Ditto	Dikān	Incon plete
422	Bhāṇaṇaṇaṇaṇaṇa	Alṇaṇa	41	12	N C	Ditto	Ditto	Kāṇaṇa	Complete
423	Bṛāṇaṇaṇaṇaṇaṇaṇa	Geṇa Rāṇa	160	13	Saptarāṇa	Ditto	Śār	Ditto	Ditto
424	Bṛāṇaṇaṇaṇaṇaṇaṇaṇa	The same	591	15	Saptarāṇa 100	Ditto	Ditto	Ditto	Ditto
425	Bṛāṇaṇaṇaṇaṇaṇaṇaṇaṇa	Śrīṇaṇa	42	16	O	Ditto	Ditto	Ditto	Ditto

No.	Name of Work	Author	Fols	Leaves	Age	Material	Character	Place where bought	Complete
4	Śāstrajñāna	Veluṅṭṭā- chārā	3	13	0	Paper	Dev	Bikaner	Complete
127	Śāntarāṅgī	Vaṣiṣṭha	359	27	0	Ditto	Śrī	Dilhi	Ditto
128	Śāntarāṅgī	Lakṣma- nāchārā	21	11	0	Ditto	Dev	Bikaner	Ditto
129	Śāntarāṅgī	Rāgaṅgī	33	12	1725	Ditto	Ditto	Delhi	Ditto
130	Śāntarāṅgī	0	15	12	1935	Ditto	Ditto	Ditto	Ditto
131	Śāntarāṅgī	0	16	12	0	Ditto	Ditto	Bikaner	Ditto
132	Śāntarāṅgī	0	31	10	0	Ditto	Ditto	Dilhi	Incomplete
VIII—ŚĀNTA PHILOSOPHY AND TĀNTRAS									
133	Śāntarāṅgī	Uppala-	3	5	0	Paper	Śrī	Kāśmīr	Complete
134	Śāntarāṅgī	The same	3	15	0	Ditto	Ditto	Ditto	Ditto
135	Śāntarāṅgī	The same	1	12	N.C.	Ditto	Dev	Ditto	Ditto
136	Śāntarāṅgī	0	5	15	0	Ditto	Śrī	Ditto	Ditto
137	Śāntarāṅgī	Viśva- karma	61	12	0	Ditto	Dev	Ditto	Ditto
138	Śāntarāṅgī	Śāntarāṅgī	28	12	Ditto	Ditto	Ditto	Ditto	Ditto
139	Śāntarāṅgī	The same	61		0	Ditto	Śrī	Ditto	Incomplete
140	Śāntarāṅgī	Viśva- karma	111	12	Ditto	Ditto	Ditto	Ditto	Complete

		The same	224	16		Ditto	Śār	Ditto	Ditto
441	Another copy	The same	224	16		Ditto	Śār	Ditto	Ditto
442	Kalidākshā	Enlarged by Śiva siddhānt	136	26	0	Ditto	Ditto	Ditto	Ditto
443	Kalyāṇastotra	O	3	6	0	Ditto	Ditto	Ditto	Ditto
444	Kālakavīraṇa	O	12	13	0	Ditto	Dev	Surat	Ditto
445	Kulasūtra śhoḍaśasavarakala	Śūkantha	5	12	N C	Ditto	Ditto	Kasur	Ditto
446	Kulārnava	O	234	7	0	Ditto	Śār	Ditto	Ditto
447	Tantrasūtra	Abhinava-guṇa	46	20	0	Ditto	Ditto	Ditto	Ditto
448	Another copy	The same	37	12	N C	Ditto	Dev	Ditto	Ditto
449	Tantrāloka antika	Abhinava-guṇa	307	21	0	Ditto	Śār	Dalhi	Ditto
450	Tantrāloka, antika I-V	Abhinava-guṇa Jayaśrītha Abhinava-guṇa Jayaśrītha	315	12	N C	Ditto	Dev	Kasur	Ditto
451	The same VI-VXVII, mostly without commentary	Abhinava-guṇa	89	13	Ditto	Ditto	Ditto	Ditto	Ditto
452	The same with com I-VI	The same	416	22	0	Ditto	Śār	Ditto	Ditto
453	The same with com I, III-VII	The same	172	16	0	Ditto	Ditto	Ditto	Ditto
454	Dakṣapattāri	O	8	15	0	Ditto	Ditto	Ditto	Ditto
455	Devastotra	O	one roll		0	Ditto	Dev	Ditto	Ditto
456	Nityakṛmā	O	113	11	0	Ditto	Śār	Ditto	Incomplete

		Harshad- tashan Ananda aditha Anudhata	2	15	N C	Ditto	Dev	Ditto	Ditto
472	Bo bhavilisa		93	20	Septarsha 13	Ditto	Śār	Ditto	Ditto
473	Dhaktyalisamanjari		4	15	N C	Ditto	Dev	Ditto	Ditto
474	Bhagava bhaktistotra		3	24	O	Ditto	Śār	Ditto	Ditto
475	Bhagavatava	From Bhau- vayamala tantra	1	12	N C	Ditto	Dev	Ditto	Ditto
476	Bhagavatava	Abhinava- Gupta O	14	12	O	Ditto	Śār	Ditto	Ditto
477	Bhagavatu bhava		8	16	O	Ditto	Ditto	Ditto	Ditto
478	Mastraprakarana		2	12	O	Ditto	Ditto	Ditto	Ditto
479	Mahadisa kashichara		30	13	N C	Ditto	Dev	Ditto	Ditto
480	Mahadisev rakā 2, or Mahārthapradīśa		18	22	O	Ditto	Sar	Ditto	Ditto
481	Mahārthapradīśa or Mahānyapradīśa		23	21	O	Ditto	Ditto	Ditto	Ditto
482	Another copy		27	12	N C	Ditto	Dev	Ditto	Ditto
483	Mahārthamanjari		32	11	O	Ditto	Śār	Ditto	Ditto
484	The same with a commentary	O Mahes- vara Ananda O	36	22	O	Ditto	Dev	Ditto	Ditto
485	Mahārthamanjari		60	16	O	Ditto	Śār	Ditto	Ditto
486	Mahārthamanjari	Bhadre stava Saktudīśa	8	12	O	Ditto	Dev	Dillī	Ditto
487	Mahādīśakalpa		42	12	N C	Ditto	Ditto	Kaśmir	Ditto
488	Mahānirvāya								

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete or Incomplete
430	Yatilastrā sūtra	O	11	19	O	Paper	Dev	Kashmir	Complete
431	Vijñānabhairava	O	4	13	O	Ditto	Śār	Ditto	Incomplete
432	Yūṇimabhairavaddhyotanaṅga	Śūbacharya	120	6	O	Ditto	Ditto	Ditto	Complete
433	Śaśatāntarastora sūtra	O Ganesa-bhāratī	6	9	O	Ditto	Dev	Dikāner	Ditto
434	Byāmaraḥasya	Pārnā-vaṇḍa	181	10	O	Ditto	Ditto	Ditto	Ditto
435	Śyāmaraḥasya	Pārnā-vaṇḍa	73	12	N C	Ditto	Ditto	Kashmir	Ditto
436	Śrīpaddhanti	O	96	17	O	Ditto	Śār	Ditto	Ditto
437	Śrīpārijānabāpāṇi bhāṭi	O	17	17	O	Dhāya	Ditto	Ditto	.
438	Śrīpārijā	O	321	8	O	Paper	Dev	Sarat	Complete
439	Sādhana loka	Bhattachārya	121	12	O	Ditto	Śār	Kashmir	Ditto
440	Sāmbapanaśāstra	Sāmba	10	13	O	Ditto	Ditto	Ditto	Ditto
441	Sāmbapanaśāstra	Khemaraja	20	12	N C	Ditto	Dev	Ditto	Ditto
442	Siddhāntacharaṇa	Vasugupta	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
443	Śāntaśāstra	Rāma-chandra	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
444	Śāntaśāstra	O	29	6	O	Ditto	Śār	Ditto	Ditto
445	Śāntaśāstra	Śrīdharmā	413	5	1665	Ditto	Dev	Dikā	Ditto

No.	Name of Work	Author	Fols.	Lines	Age	Material	Classification	Place where bought	Condition
483	Vatlasūtra sūtra	O	11	12	O	Paper	Dev	Ka mir	Complete
489	Vijñānabhairava	O	4	23	O	Ditto	Sār	Ditto	Incomplete
491	Vijñānabhairavoddyotavivaraṇa	Śaicharya	120	6	O	Ditto	Ditto	Ditto	Complete
492	Śivatanlavastora saṅkha	O Gana- bhāṣya	6	9	O	Ditto	Dev	Iikānir	Ditto
493	Śyamavahasya	Pāṇḍi- nanda	184	10	O	Ditto	Ditto	Ditto	Ditto
494	Śyāmavahasya	Pāṇḍi- nanda	73	12	N C	Ditto	Ditto	Ka mir	Ditto
495	Śrīpādābati	O	96	17	O	Ditto	Sār	Ditto	Ditto
496	Śrīpādābati	O	17	17	O	Bhāṣya	Ditto	Ditto	Ditto
497	Śrīpādābati	O	321	8	O	Paper	Dev	Sarat	Complete
498	Sādhana lipi	Bhāṭṭānā- rāyaṇa	121	12	O	Ditto	Sār	Ka mir	Ditto
499	Sāmbharaṇaśāstra	Saṅga	10	13	O	Ditto	Ditto	Ditto	Ditto
500	Sāmbharaṇaśāstra	Kaṇḍaśāstra	20	12	N C	Ditto	Dev	Ditto	Ditto
501	Sādhanaśāstra	Vasugupta	38	12	Ditto	Ditto	Ditto	Ditto	Ditto
502	Sādhanaśāstra	Kāṇḍaśāstra	27	12	Ditto	Ditto	Ditto	Ditto	Ditto
503	Sādhanaśāstra	O	29	18	O	Ditto	Sār	Ditto	Ditto
504	Sādhanaśāstra	O	413	8	1876	Ditto	Dev	Ditto	Ditto

	500	Stavachintānana sarvrit	Bhakti nārayana kashemādya The same	19	14	N C	Ditto	Ditto	Kashmir	Ditto
06	06	Anotl er copy		12	13	O	Ditto	Sar	Ditto	Ditto
07	07	Stotravalā sarvrit	Utpala kashemādya	52	12	N C	Ditto	Dev	Ditto	Ditto
08	08	Spa i lakarikā	Vasugupta	9	6	O	Ditto	Sar	Ditto	Ditto
09	09	Sī an lakār kāvarana	Vasugpta Rājānaka Itana	21	13	N C	Ditto	Dev	Ditto	Ditto
10	10	Span fakarikā sarvrit	The same	76	15	O	Ditto	Sar	Ditto	Ditto
11	11	Sī audanaraya	kashemā Utpala	20	12	N C	Ditto	Dev	Ditto	Ditto
12	12	Sī an lapra bp kā	Utpala	25	17	Ditto	Ditto	Ditto	Ditto	Ditto
13	13	Sī an lakār lā	Vijaypā kabbattāra arāma Kallata	21	21	O	Ditto	Sar	Ditto	Incomplete
14	14	Span lasaraya	The same	21	21	O	Ditto	Ditto	Ditto	Complete
15	15	Another copy	The same	15	13	O	Ditto	Ditto	Ditto	Ditto
16	16	Anotl er copy	The same	33	6	O	Ditto	Ditto	Ditto	Ditto
17	17	Sī an lasamdolā	kashemā dīra	7	12	N C	Ditto	Dev	Ditto	Ditto
18	18	Sī andasutra sat ppāra	O	5	13	O	Ditto	Sar	Ditto	Ditto
19	19	Another copy	O	7	18	O	Ditto	Ditto	Ditto	Ditto
20	20	Steel chhan labhaya	O	197	13	Saptarsha30	Bhāgya	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Leaves	Age	Material	Character	Place where bought	Complete
521	Syachehbandoddya	Kahemārāja	299	14	0	Paper	Dev	Dahli	Complete
522	Another copy	The same	403	24	0	Ditto	Śir	Kāśmīr	Ditto
523	Another copy	The same	266	14	N C	Ditto	Dev	Ditto	Ditto
XIV—ASTRONOMY, ASTROLOGY, etc									
524	Abhetasagara	O	191	17	1681	Paper	Ditto	Bikaner	Ditto
525	Kahemakutūhala	Kahemāsār man.	36	15	0	Ditto	Śir	Kāśmīr	Ditto
526	Khaṇḍakūṭāya, savivarā	Brahma- gupta Cha- urvedi Pr- thālaka	136	13	1933	Ditto	Ditto	Ditto	Ditto
527	Another copy	The same	133	11	0	Ditto	Ditto	Ditto	Ditto
528	Khaṇḍakūṭāya savivara	The same Bhaṭṭapala	180	25	0	Bhūja	Ditto	Ditto	Incomplete
529	Khaṇḍakūṭāya with a commen ary	The same O	69	10	N C	Paper	Dev	Ditto	Ditto
530	Qanakaṃarāṇa	Nandikeś- vara	62	7	0	Ditto	Ditto	Dahli	Complete
531	Jaminisūtra sapka	Jamin Kāśhā nanda Bera stati	156	14	0	Ditto	Ditto	Ditto	Ditto
532	Jyotiṣharatnamālā, satkā	Śrīpati Mahādeva	48	21	1637	Ditto	Ditto	Ditto	Ditto
533	Jyotiṣharatnamālā, satkā	Mahādeva	242	16	0	Ditto	Ditto	Kāśmīr	Ditto

	Sr pati	7	9	O	Ditto	Ditto	Bikāner	Ditto
534	Tattvraj ra lipikā							
535	Narapat jayacharya	80	14	1897	Ditto	Ditto	Dilli	Ditto
536	Vareśvaraparīksā	271	11	O	Ditto	Śār	Kāśmīr	Incomplete
537	Pānālāṅgākautuka	83	12	N C	Ditto	Dev	Ditto	Complete
538	Parīkṣāyāddhātī satikā	10	11	1906	Ditto	Ditto	Surat	Ditto
539	Brahmatulyā	11	16	1745	Ditto	Ditto	Bikāner	Ditto
540	Bhāsvatīvarana	45	20	1861	Ditto	Ditto	Dilli	Ditto
541	Bhuvanad p kā	47	17	O	Ditto	Śār	Kāśmīr	Ditto
542	Makarandapanchāgavyān	12	14	O	Ditto	Dev	Dilli	Ditto
543	Makarandavivara	10	14	O	Ditto	Ditto	Ditto	Ditto
544	Mayāratnātraka	22	12	1834	Ditto	Ditto	Ditto	Ditto
545	Yogānava	19	9	O	Ditto	Ditto	Surat	Ditto
546	Ramalakṣṭra	10	15	1803	Ditto	Dev	Bikāner	Ditto
547	Līlāvatī sāgar dūar tāsāgar	60	18	O	Ditto	Ditto	Kāśmīr	Ditto
548	Vārahi sambitā	148	10	1823	Ditto	Ditto	Jepur	Ditto
549	Vriddhagārgī sambitā	78	10	O	Ditto	Śār	Kāśmīr	Incomplete
550	Saṁsūtprakāśa	48	11	O	Ditto	Dev	Jepur	Complete

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	Complete
551	Sarvārthachintamani	O	84	12	O	Paper	Dev	Dilhi	Complete
552	Sūryā ligrahaphalakundali	O	14	22	O	Bhāra	O	Kashmir	Incomplete
553	Hāyanaratna	Bābhādra	209	11	O	Paper	Dev	Ditto	Complete
554	Another copy	The same	174	13	1786	Ditto	Ditto	Muliner	Ditto
XV—VAIDYASASTRA									
555	Charakakāra	Charaka	483	17	Saptarshi	Ditto	Śār	Ditto	Ditto
556	Nānimalā with explanation in Hindi	Dharmatari	34	14	O	Ditto	Dev	Ditto	Ditto
557	Virochabāvalokana	O	397	12	O	Bhāra	Śār	Kashmir	Incomplete
XVI—MISCELLANEOUS									
558	Dhanurvela	Saragadatta	16	9	O	Paper	Dev	Ditto	Complete
559	Nanakesarabārikā	O	4	11	N C	Ditto	Ditto	Ditto	Ditto
560	Pratāp kāsikā	Bhārat	16	11	O	Ditto	Ditto	Sarat	Ditto
B—JAIN LITERATURE									
I—DIGAMBARA									
561	Ankurāpanavali	O	9	10	O	Ditto	Ditto	Jepur	Ditto
562	Ashtapādā bālārāvaḍa (Hindi)	Kundali	284	9	O	Ditto	Ditto	Ditto	Ditto

563	Ādipurāṇatuppana	Prabhī chandra	51	13	0	Ditto	Ditto	Ditto
564	Āptamīmāṃsāśāstrī	Yashwan da	225	11	0	Ditto	Ditto	Ditto
565	Ajatanāmāśāstrī	The same	60	9	0	Ditto	Ditto	Incomplete
566	Āptamīmāṃsāstrī	El attāraka Akalanaka	32	12	0	Ditto	Ditto	Complete
567	Uttarapurāṇa	Devā bhadrā chārya	319	12	0	Ditto	Ditto	Ditto
568	Upa leśaratnamālā	Sakalabho shara	198	12	1641	Ditto	Ditto	Ditto
569	Upasākalhyayana satika	Prabhā chandra	16	11	1891	Ditto	Ditto	Ditto
570	R shal bandhachandra	Sakalakṛti	231	10	1840	Ditto	Ditto	Ditto
571	R shamaṇḍala	O	7	8	1940	Ditto	Ditto	Ditto
572	Ekibhāvastotra satika	O Śrīta śāgara	16	11	0	Ditto	Ditto	Ditto
573	Kalyāṇapanchakapōṭī	O	18	10	0	Ditto	Ditto	Ditto
574	Kalyāṇaman l rasotra	Kunja chandra	6	9	1840	Ditto	Ditto	Ditto
575	The same with a commentary	The same	14	11	1770	Ditto	Ditto	Ditto
576	Kāṇḍ kapōṭī	O	5	10	0	Ditto	Ditto	Incomplete
577	Gomattasārasūtragāthā with a Han li trans lation	Nemchan dra	66	10	0	Ditto	Ditto	Complete
578	Gomattasārasavṛtti	Nemel an dra	510	12	N C	Ditto	Ditto	Ditto
579	Chaturvimsat tirthankarakapōṭī	O	47	10	0	Ditto	Ditto	Ditto

No	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where bought	
580	Chandanecharita	Śābhināśa dīpa	44	8	1832	Paper	Dev	Japur	Complete
581	Chandrasambhāṭa kāvya	Brāhmaṇa śaṅkara	1	11	1798	Ditto	Ditto	Ditto	Ditto
582	Chandraprabhāvatākāśa	Vaṇṇaśa	180	11	1861	Ditto	Ditto	Ditto	Ditto
583	Chovisavayambhūṭa	O	3	8	1840	Ditto	Ditto	Ditto	Ditto
584	Jinayajñakalpa	Aśaṭhara	134	8	1928	Ditto	Ditto	Ditto	Ditto
585	Jinayajñatīrthavāṇa	O	18	9	0	Ditto	Ditto	Ditto	Ditto
586	Jinasatapaṇḍikā	Sambhaṭ dīpa	27	17	0	Ditto	Ditto	Ditto	Ditto
587	Jinasakharatīnastotra	O	27	7	0	Ditto	Ditto	Ditto	Ditto
588	Jinamantaratnastotāḍī	O	56	8	0	Ditto	Ditto	Ditto	Incomplete
589	Janenīrasakharatīnastotra	Devanandī	138	10	0	Ditto	Ditto	Ditto	Ditto
590	Janendrayākaranamālāṭī	Udayaśa	386	14	0	Ditto	Ditto	Ditto	Ditto
591	Janenīrasakharatīnastotra	Somaśa	262	10	1909	Ditto	Ditto	Ditto	Ditto
592	Jinamantaratnastotāḍī	O	3	11	0	Ditto	Ditto	Ditto	Complete
593	Tatvārthadīpa	O	16	8	1840	Ditto	Ditto	Ditto	Ditto
594	Tatvārthadīpaṭīkā	O	398	15	0	Ditto	Ditto	Ditto	Ditto
595	Tatvārthadīpaṭīkā	S. Mhasana	541	11	1834	Ditto	Ditto	Ditto	Ditto

596	Tattvārthavivṛti sarvārthasūddhā	0	420	7	1319	Ditto	Ditto	Ditto
597	Tripanchāṣṭakṛyākatānaka (H)	Kṛishna sunha Khadga sena	81	14	1797	Ditto	Ditto	Ditto
598	Trilokadarpanakṛtī (I.)	Abhaya nan le Nā dhavacha	99	17	1798	Ditto	Ditto	Ditto
599	Trilokasāra saṁgraha		184	12	1901	Ditto	Ditto	Ditto
600	Trivarnachārprapāna	Somasena dra	44	16	1812	Ditto	Ditto	Ditto
601	Trivarnachārprapāna	Jinasenā chārya	148	16	0	Ditto	Ditto	Ditto
602	Trichasūbhāṣanamaṇi aurāṇa	Jinasenā chārya	395	12	0	Ditto	Ditto	Ditto
603	Trilokyadipikā illustrated	Indrasavā ma le a	86	11	1793	Ditto	Ditto	Ditto
604	Trilokyasārasādhopai (H)	0	41	9	0	Ditto	Ditto	Ditto
605	Daśālakṣaṇaśāstra	0	12	5	1920	Ditto	Ditto	Ditto
606	Dasasūtrikā	Umasavā min	117	16	1797	Ditto	Ditto	Ditto
607	Dasasūtrikā tattvārth	Śrutasā gara	366	9	1877	Ditto	Ditto	Ditto
608	Dasāśrutasūtra (M)	0	50	11	0	Ditto	Ditto	Ditto
609	Durayasamirāṣṭi	Samaya sun lara	10	15	0	Ditto	Ditto	Ditto
610	Drisht vāda	0	42	15	N C	Ditto	Ditto	Ditto
611	Devāgamastotra	Sāmanta bbadra	10	8	0	Ditto	Ditto	Ditto
612	Devān kīpājā	0	14	10	0	Ditto	Ditto	Ditto

	Author	Fols	Lines	Age	Material	Character	Place where bought	
13	De... ..	11	6	0	Paper	Dev	Jepar	Complete
14	J... ..	77	15	1503	Ditto	Ditto	Ditto	Ditto
15	J... ..	3	8	1510	Ditto	Ditto	Ditto	Ditto
16	O	101	12	0	Ditto	Ditto	Ditto	Ditto
17	K... ..	113	9	1555	Ditto	Ditto	Ditto	Ditto
18	O	16	8	1512	Ditto	Ditto	Ditto	Ditto
19	N... ..	11	17	0	Ditto	Ditto	Ditto	Ditto
20	O	200	10	1556 17	Ditto	Ditto	Ditto	Ditto
21	O	2	8	1550	Ditto	Ditto	Ditto	Ditto
22	N... ..	42	6	1752	Ditto	Ditto	Ditto	Ditto
23	P... ..	1	11	0	Ditto	Ditto	Ditto	Incomplete
24	T... ..	12	10	1912	Ditto	Ditto	Ditto	Complete
25	O	1511	11	0	Ditto	Ditto	Pithan	Incomplete
26	H... ..	105	17	1731	Ditto	Ditto	Jepar	Complete
27	O	2	8	0	Ditto	Ditto	Ditto	Ditto
28	O	12	13	0	Ditto	Ditto	Ditto	Ditto

		O	12	10	Ditto	Ditto	Ditto	Ditto	Ditto
629	Pattāvali	O			Ditto	Ditto	Ditto	Ditto	Ditto
630	Padmanandpanchavimsatika	O	69	10	Ditto	Ditto	Ditto	Ditto	Ditto
631	Padmapurāṇa or Rāmaś udhā	Somasena	318	11	Ditto	Ditto	Ditto	Ditto	Ditto
632	Padmapurāṇa (II)	Ravishena	296	15	Ditto	Ditto	Ditto	Ditto	Ditto
633	Paramātmavakāśavivaraṇa (M S)	Yoginīra deva	148	12	Ditto	Ditto	Ditto	Ditto	Ditto
634	Palyakāśābhūṣaṇpāñjali	O	48	11	Ditto	Ditto	Ditto	Ditto	Incomplete
635	Panjavapurāṇa	Śubhachan dra	167	13	Ditto	Ditto	Ditto	Ditto	Complete
636	Pārasanāthapurāṇa (H)	O	104	10	Ditto	Ditto	Ditto	Ditto	Ditto
637	Purushārthavivaraṇa	O	72	13	Ditto	Ditto	Ditto	Ditto	Ditto
638	Prameyavakamamūrtanda	Prabhā chandra	344	11	Ditto	Ditto	Ditto	Ditto	Ditto
639	Pravachanaśāragāthā with Tabā (M II)	O	54	5	Ditto	Ditto	Ditto	Ditto	Ditto
640	Pravachanasāro icchāra (M)	O	82	11	Ditto	Ditto	Ditto	Ditto	Ditto
641	Another copy with Tabā (M II)	O	164	6	Ditto	Ditto	Ditto	Ditto	Ditto
642	Bakmahānarendrāśyāna	O	67	11	Ditto	Ditto	Ditto	Ditto	Ditto
643	Bṛhadgurvīṇapāṭyaṇt viśāṇa (II)	O	38	8	Ditto	Ditto	Ditto	Ditto	Ditto
644	Bṛhatisho lasakāra apuṇḍ	Kesarīchā ra	15	12	Ditto	Ditto	Ditto	Ditto	Ditto
645	Il akamara satika	Mānātunga	16	11	Ditto	Ditto	Ditto	Ditto	Ditto
646	Il akamarastotra	The same	6	8	Ditto	Ditto	Ditto	Ditto	Ditto

No.	Name of Work	Author	Folio	Lines	Year	Character	Language	Notes
647	Ubadrabhacharya	Ratanavadi	43	9	1816	Dev	Jel r	Complete
648	Anustup corv	The same	27	9	1857	D to	D to	D to
649	El adrab'li usam' ud	Dhadrab'li	73	12	0	D to	D to	D to
650	El Avatral' an gi	0	50	15	0	D to	D to	D to
651	El vrasatake	Heenar jaya	8	11	0	D to	D to	D to
652	El d'elid pre-bl r ta	Kunkun	21	14	1807	D to	D to	D to
653	El d'elid pre-bl r ta	dacharya	12	11	0	D to	D to	D to
654	Madanaparajaya	Jasdera	29	11	1832	D to	D to	D to
655	Mal' m' b' n' ch' an' ta	Sakalaketa	50	9	1872	D to	D to	D to
656	Mal' sch' ara	Vat' aketa	120	5	18	D to	D to	Not half gone
657	The same	cl' i' ya	78	9	1859	D to	D to	Complete
658	Yukt' i' rak' ara	The same	5	29	0	D to	D to	D to
659	Yog' ar' ya	Palmas	83	12	1853	D to	D to	D to
660	Ratanakara laka (M. II)	S' i' ka	115	16	1932	D to	D to	D to
661	Ratanakara laka (M. II)	cl' andra	7	5	1920	D to	D to	D to
662	Ratanakara laka (M. II)	S' i' ka	4	10	1875	D to	D to	D to

663	Ratnatraya karpura	0	14	10	0	Ditto	Ditto	Ditto
664	Ravayara	0	13	18	1812	Ditto	Ditto	Ditto
665	Rohinivato lyapana	0	12	11	0	Ditto	Ditto	Ditto
666	Leghastanuvulina	0	12	9	0	Ditto	Ditto	Ditto
667	Varthavrapurana	Sakalirai	106	12	1901	Ditto	Ditto	Ditto
668	Vashtamalo laja	Megha vijaya Chandradim	120	11	1912	Ditto	Ditto	Ditto
669	Vashtasranamajunij dya (II)	70	10	1619	Ditto	Ditto	Ditto	Ditto
670	Another copy	The same	0	14	0	Ditto	Ditto	Ditto
671	Vandanasud llipya	Chandra kirti	13	8	0	Ditto	Ditto	Ditto
672	Vishvapaharavotta	0	16	11	0	Ditto	Ditto	Ditto
673	Santu dhrachaitra	Sakalakirti	174	12	0	Ditto	Ditto	Ditto
674	Slav lara	0	21	14	1829	Ditto	Ditto	Ditto
675	Srali sounasavgraha	Somasun dya	50	16	0	Ditto	Ditto	Ditto
676	Sravakānaul thānavi ihu	0	21	21	0	Ditto	Ditto	Incomplete
677	bri lokai addhati	0	30	13	1848	Ditto	Ditto	Complete
678	Śrenikapurana	Subha chan lra	120	10	1840	Ditto	Ditto	Ditto
679	Sho lesharanayamāla (VI II)	0	23	5	1920	Ditto	Ditto	Ditto
680	Sho lesharanapāda	0	8	6	0	Ditto	Ditto	Ditto

No	Name of Work	Leaf	Fol.	Lines	Year	Material	Condition	Place where found
651	Saptavimsakati 4	S makuti	19	10	1880	Paper	Dev	Japan
652	Samayasira varjita	Kun lakun dipana	17	12	1880	Paper	Dev	India
653	Samayasira with 7al 1	O	61	5	1880	Paper	Dev	India
654	Sadamedasikhoram ubhaya	Devalata	61	10	1880	Paper	Dev	India
655	Another copy	The same	114	9	1880	Paper	Dev	India
656	Saptasatishana (Saptak)	O	12	13	1880	Paper	Dev	India
657	Sambhava anekasaka	Gau 2 na- saka	51	8	1880	Paper	Dev	India
658	Samvatsarakram 111 alid	111 alid	46	11	1880	Paper	Dev	India
659	Satapad (Sapad)	O	11	6	1880	Paper	Dev	India
660	Samvatsarakram 111	O	39	9	1880	Paper	Dev	India
661	Samvatsarakram 111	Sakakuti	117	10	1880	Paper	Dev	India
662	Samvatsarakram 111	The same	128	10	1880	Paper	Dev	India
663	Another copy	The same	126	16	1880	Paper	Dev	India
664	Sambhava anekasaka	Devalata	15	8	1880	Paper	Dev	India

		Bhattaraka Sulha chandra	93	10	1772	Ditto	Ditto	Ditto	Ditto
605	Sibashuarnava								Ditto
696	Sādrā hachūlā (II)	O	42	10	O	Ditto	Ditto	Ditto	Ditto
697	Sārūpasambodhanapanchavasthāyuthi	O	6	12	O	Ditto	Ditto	Ditto	Ditto
698	Sānikārttikānuprekshā	O	27	18	1593	Ditto	Ditto	Ditto	Ditto
699	The same	O	65	5	1837	Ditto	Ditto	Ditto	Ditto
700	Harivaṇṣapurāna	Juasaṇa	209	14	1822	Ditto	Ditto	Ditto	Ditto
701	The same Rājāboddha (II)	The same	123	19	1932	Ditto	Ditto	Ditto	Ditto
II—ŚALTAIDARA WORKS									
702	Anekārthakarmakamudā	Kemachan dra	184	18	O	Ditto	Ditto	Ditto	Ditto
703	Abhasagrānibhavyākhyā	O	66	16	O	Ditto	Ditto	Bikāner	Ditto
704	Upadeśasādhana	O	50	19	O	Ditto	Ditto	Jepur	Ditto
705	Kathakosha	O	113	25	O	Ditto	Ditto	Ditto	Incomplete
706	Karmagranthasatkāvacārā	O	19	11	O	Ditto	Ditto	Surat	Complete
707	Karmagranthasatkāvacārā	O	59	11	1337	Ditto	Ditto	Ditto	Ditto
708	Kāyakaipalātī	Amarsachan dra	70	13	1672	Ditto	Ditto	Ditto	Ditto
709	Kumārāpālapratibhaṇṇa	Somatika	15	16	O	Ditto	Ditto	Ditto	Ditto
710	Kṛishṇavallabhathiradharmagosthī (S M G)	O	36	6	O	Ditto	Ditto	Ditto	Ditto

No	Name of Work	Author	Folia	Lines.	Age	Material	Classed for	Place where bought	Complete
711	Kṛyḍkulpabukā	Prabhā chandra Kāṣṭhā bhāṭṭa O	17	20	1493	Paper	Dev	Surat	Complete
712	Kal enāli		14	17	O	Ditto	Ditto	Bikaner	Ditto
713	Gyaṣṭamī arāṣṭhānīṭṭa (S, II)		26	12	V C	Ditto	Ditto	Pathan	Ditto
714	Guravali	Māṣṭa m- lāṣṭa O	15	18	1657	Ditto	Ditto	Rander	Ditto
715	Gurāyāṣṭa	O	9	14	O	Ditto	Ditto	Bikaner	Ditto
716	Gautamajyotiṣṭi	O	53	10	1846	Ditto	Ditto	Upan	Ditto
717	Chamākāyāṣṭa al arik thā	O	18	11	N C	Ditto	Ditto	Pathan	Ditto
718	Another copy	O	4	20	O	Ditto	Ditto	Jepur	Ditto
719	Jyotiṣṭakāṣṭhānīṭṭa	Bhāṣṭa chāyā Māyāṣṭa	103	7	O	Ditto	Ditto	Dilhi	Ditto
720	Jyotiṣṭakāṣṭhānīṭṭa	Māyāṣṭa	197	11	N C	Ditto	Ditto	Pathan	Ditto
721	Dasarāṣṭhānīṭṭa	Bhāṣṭa	160	15	O	Ditto	Ditto	Jepur	Incomplete
722	Dipālī kāṣṭhā	Vāṣṭa chāṣṭa O	5	15	1746	Ditto	Ditto	Rander	Complete
723	Devāyāṣṭa		145	11	N C	Ditto	Ditto	Pathan	Ditto
724	Devāyāṣṭa		90	13	O	Ditto	Ditto	Vaṣṭa	Ditto
725	Devāyāṣṭa		165	13	N C	Ditto	Ditto	Pathan	Ditto
726	Devāyāṣṭa		165	17	1500	Ditto	Ditto	Jepur	Ditto

727	Dharmoj adisa	Merutunga	85	16	O	Ditto	Ditto	Ditto
728	Dhastupachya nart tti	Hema charya O	112	17	1665	Ditto	Ditto	Ditto
729	Nandopakhya	O	10	11	N C	Ditto	Ditto	Ditto
730	Namaskarastava svapiti	Jnakurti	4	11	1484	Ditto	Ditto	Ditto
731	Naranaray anbandakarya	Vasantpalla or Vastupalla O	48	11	N C	Ditto	Ditto	Ditto
732	Naravarnanj pat katha	O	32	11	Ditto	Ditto	Ditto	Ditto
733	Narna laundarinda	O	40	17	1785	Ditto	Ditto	Ditto
734	Narasa tin dhaun lara	O	10	15	O	Ditto	Ditto	Ditto
735	Nighantusesha	Hema chandra O	20	11	N C	Ditto	Ditto	Ditto
736	Nis thaparyaya	O	41	21	O	Ditto	Ditto	Ditto
737	Nitidkjamrita	Somadeva adn	56	9	O	Ditto	Ditto	Ditto
738	Nyayapravesatika	Haribhadra	12	16	O	Ditto	Ditto	Ditto
739	Nyayarthamanjushika	Hemsham saganu O	65	15	O	Ditto	Ditto	Ditto
740	Pauchasutra satika	O Har bl adra O	28	13		Ditto	Ditto	Ditto
741	Panchakhyadavartika	O	26	16	1730	Ditto	Ditto	Ditto
742	Panchas kavyatti	Haribhadra	168	14	O	Ditto	Ditto	Ditto
743	Panchasah	O	10	13	O	Ditto	Ditto	Ditto

		118	19	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1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No.	Name of Work	Author	Fols	Lines	Age	Material	Character	Place where brought	Remarks
778	Sādhurāṭṭakramasāstra	O	16	9	1863	Paper	Dev.	Dalhi	Complete
779	Sāmbhava brāhmaṇapraśna lha	Sundara adhi	29	11	O	Ditto	Ditto	Surat	Ditto
780	Sīradhīśa nāmamā 6	Harabakhu	15	12	O	Ditto	Ditto	Dalhi	Ditto
781	Siddhāntaichāragāthā	O	7	17	O	Ditto	Ditto	Jepur	Ditto
782	Siddhānta nārāyaṇasādhana	Imtegaṇ	23	11	1903	Ditto	Ditto	Ditto	Ditto
783	Sūtrak tāngat pitti	Shāngā	209	15	O	Ditto	Ditto	Bikāner	1 leaves missing
784	Somasaṅkha	O	0	11	A C	Ditto	Ditto	Pāthān	Complete
785	Ślokaśālistāyāśāṅgavāraṇa	Harabakhu	70	17	O	Ditto	Ditto	Bikāner	Ditto
786	Haribhadrasthānāthā (M)	O	48	11	A C	Ditto	Ditto	Pāthān	Ditto
787	Hemavibhavaśāstra satka	O	7	18	O	Ditto	Ditto	Bikāner	Ditto
788	Hamaṇḍakritadhimukhā	Hema chand a	159	16	1615	Ditto	Ditto	O	Ditto
C—VERNACULAR LITERATURE									
I—KASHMIRI									
789	Atarakośha, with Kashmiri explanation	O	51	10	N C	Ditto	Śhr	Bikāner	Ditto
790	Analla, a poem	O	11		Ditto	Ditto	Persian	Ditto	Ditto
791	Kāśmīrī kośha	O	11	10	Ditto	Ditto	Śhr	Ditto	Ditto

		Sub Kol	12	10	O	Ditto	Ditto	Ditto	Incomplete
792	Krishna-Sasthra								
793	Jambhachitra with another unknown piece	O	25	14	O	Ditto	Ditto	Ditto	Ditto
794	Sivamadheswari stotra		1	18	O	Ditto	Ditto	Ditto	Complete
795	Naub	Shubh Par dit	3		N C	Ditto	Persian	Ditto	Ditto
796	Eladharavallabha	O	20	10	O	Ditto	Sâr	Ditto	Incomplete
797	Mahammad al-azhar	O	9		N C	Ditto	Persian	Ditto	Complete
798	Musuf Zaisakia	O	23		Ditto	Ditto	Ditto	Ditto	Ditto
799	Elmadrasâr	O	129	10	Ditto	Ditto	Sâr	Ditto	Ditto
800	Lallavakya	Lalla	6	12	Ditto	Ditto	Dev	Ditto	Ditto
801	Isakakya	The same	13	18	O	Ditto	Sâr	Ditto	Complete
802	Lakshya Majnan	Mahmud Ghani	21		N C	Ditto	Persian	Ditto	Ditto
803	Yakikira	Saifuddin	25		Ditto	Ditto	Ditto	Ditto	Ditto
804	The same	The same	43	6	Ditto	Ditto	Sâr	Ditto	Ditto
805	Sivabharatavarnana	O	68	12	Ditto	Ditto	Ditto	Ditto	Ditto
806	Varanahar	Mahmud Ghani	22		Ditto	Ditto	Persian	Ditto	Ditto
807	Alorharaj	The same	41	12	Ditto	Ditto	Sâr	Ditto	Ditto
808	Sakshak	O	4		Ditto	Ditto	Persian	Ditto	Ditto
809	Sivabharatavarnana	Ganaka Javasta	18	21	Sept 1891	Ditto	Sâr	Ditto	Ditto

No	Name of Work	Author	Vols	Pages	Age	Material	Character	Place where bought
810	Uḍḍḥan rīśid	O	5		N C	Paper.	Persian	Bikaner
811	A Kashmiri grammar and dictionary	O			Ditto	Ditto	Ditto	Ditto
812	A collection of Kashmiri songs	O	54	8	Ditto	Ditto	Śār	Ditto
II—HINDI								
813	Kaśhīrārakhaman vācī	Prithvirāja	47	15	1633	Ditto	Dev	Jepur
814	Another copy with a commentary	The same	31	17	1717	Ditto	Ditto	Ditto
815	Van śivali of the Clavelier					Ditto	Ditto	Ditto
III—PERSIAN								
816	Upanishads translated from the Sanskrit							
817	Tarīkh i Kaemur translated from the Tāja tarangini	By Dur Ball Kākhān						
818	Prabodhacandrocayanatal translated from the Sanskrit	By Bnnavah						
819	Bhāgavat, 10th Skandha	Ditto	2 vols					
820	Mokhopājya	Ditto						
821	Vikramā bhīshana'sara	Ditto						
822	Śvapnāśana	Ditto						
823	A work regarding Kṛṣṇa							

Received from Kaemur

Appendix II

EXTRACTS FROM MSS PURCHASED IN 1875-76

No 12 *Kathāgrahyaśūtra* an 1 1/2 l ash: a

Beginning

ओं स्वस्ति प्रजाभ्य ॥ नमो नारायणाय ॥

श्री ॥ नमो नरहरिं घोरदष्टानखरदारुणम् ।

सन्मानोत्सादिदुर्दा तदैत्यनिर्मूलनोदातम् ॥

*आवावरी धीतिमिरस्य पीवरी ससारसिद्धो [द्वे] परमार्थदृश्वरीम् ।

सुधीवरी सत्पुरुषार्थसपद नमामि भक्त्या परया सरस्वतीम् ॥

पितु श्रीहरिपालस्य नत्वा पादौ निबन्धनम् ।

समव्रतगृह्यस्य देवपालोभिषास्यते ॥

ओं एकोनचत्वारिंशाध्यायैर्वेतानिकानि कर्माणि प्रतिपादितानि (तथापि प्रत्यक्षं वि) साम्प्रत गृह्याग्निसाध्यानि कथ्यन्ते । यद्यपि गृह्यानुष्ठानपूर्वाणि वेतानिकानि विधिमूलत्वात्सूत्रकृता पूर्वं प्रतिपादितानि ततो मिथु-सौशङ्कावक्यत्वेन निकटतरत्वादर्थवादानां तद्वन्मन्त्राद्य विधाय मन्त्रवर्णगम्याः सस्कारान्वक्ष्यति । तत्र त्रैवर्णिकाणां कृतविवाहानां गृह्यकर्मण्यधिकारविवाहोप्यधीतवेदस्यानन्तरं (वेदानधीत्य स्नाया स्नात्वा भार्यामधिगच्छेदित्यादिस्मृते अध्ययनमप्युपनीतस्य ब्रह्मचारिणस्तत्रोपनयनं वक्ष्यति । सस्कारव्रतानि [नी] व्याह ॥

उपनयनप्रभृति ब्रह्मचारी स्यात् ॥ २ ॥

(Contents extracted by Martanda S. str.)

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• First आभारपत्र

+ Real विन्युक्तपत्र

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 २३.—४४ वैश्वदेवप्रकरणम्—सू० ७.—४५ आश्वयुजाप्रकरणम्—सू०
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 भाष्यम् ।

End

इति चारायणीयमन्त्रभाष्य भट्टहरिपालपुत्रदेवपालकृत संपूर्णं समा-
 प्तम् । इति शुभम् ॥ शमस्तु ॥

सवत ४७ स्थाव ति पञ्चदश्या परत षष्ठ्या मया बौबरामभट्टेन लिखित
स्वा मार्यम् ॥ शुभ बोभवीतुतराम् ॥ सर्वत्र ॥ ॥

* Nos 64—69 *Nala atapurana*

Beginn

श्रीनिवास हरिं देव वरद परमेश्वर ।
त्रैलोक्यनाथ गोविंद प्रणम्याक्षरमव्ययम् ॥ १ ॥
परिक्षिप्तशम्भूच्छ्रीमान्नृपतिर्जनमेजय ।
पप्रच्छ शिष्य व्यासस्य वैशम्पायनमतिकात् ॥ २ ॥

जनमेजय ।

महाभारतसप्तमि नानादेशा नराधिपा ।
महाशूरा समायाता पितृणा मे महामनाम् ॥ ३ ॥
कथ काश्मीरिको राजा नायातस्तत्र कीर्तय ।
पाण्डवैर्धार्तराष्ट्रेश्च न वृत स कथ नृप ॥ ४ ॥
कश्मीरमण्डल चेव प्रधान जगति स्थितम् ।
[कथ नासौ समाहूतस्तत्र पाण्डवकौरवै ॥ ५ ॥
किनामाभूत्स राजा च कश्मीराणा महामय ।
कथ वासौ निश्चयैतन्नायातश्चामना तदा ॥ ६ ॥
नायात भारत युद्ध राजा काश्मीरिको महान]

वैशम्पायन ।

[सत्यमेत महाराज त्वया प्रोक्त महीपते ॥ ७ ॥
यथा नासौ समायात तन्निशामय सुव्रत ।
कुरुपाण्डववेलाया भूमिर्भगवता स्वयम् ॥ ८ ॥
पाविताभूदितिमुतानवतीर्णाञ्जघान यत ।
तस्मिन्कालेव समभूद्राजा विशदकीर्तिमान् ॥ ९ ॥

* Collation and the rest of the text is by Martin in Sanskrit the former revised by myself

Śl. 3 नानादवयव — Sāhebram

Śl. 5b—2.8 as well as all subsequent ślokas include [] between brackets [] are found in Sāh MS only and are therefore spurious

Śl. 7 read नायात

कश्मीरान्पालयन्सौम्य गोनन्द, इति संज्ञया ।
 असौ प्रतापकलितो दिशं सौम्यां समाश्रितः ॥ १० ॥
 शुशुभे विक्रमोदयो मानी कलितसंस्थितिः ।
 अथोत्थिते कलिमहाविरोधे दैत्यबन्धुना ॥ ११ ॥
 वृष्णीनां कृष्णमुख्यानां जरासन्धेन भूभृता ।
 अनेन बन्धुना मानस्थानमेष महीपतिः ॥ १२ ॥
 काश्मीरिकोभ्यर्थनयाहूतः साहाय्यकाम्यया ।
 गत्वासौ बन्धुगृह्यत्वाज्जरासन्धस्य भूपतेः ॥ १३ ॥
 चक्रे साहाय्यकं धीमाज्जरासन्धस्य भूपतेः ।
 रुरोपाय च कंसरिर्मथुरा मथुराकृतिः ॥ १४ ॥
 बलैः स्वैर्बलवान्राजा त्रेगुस्ते यत्र दानवाः ।
 भूरिशोथ बले भमे पादवानां बलाद्धतः ॥ १५ ॥
 बलौ बलेन रुरुधे महता तं जिगीषया ।
 अतीव तुमुले तस्मिन्बुद्धेन्योन्यजिगीषया ॥ १६ ॥
 काश्मीरिकोसौ कुद्देन बलेन बलवान्बलात् ।
 रुद्धोभूत्पतितो भूमौ शस्त्रास्त्रक्षतविग्रहः ॥ १७ ॥
 इत्यस्मिन्वीरकलितां गतिमाप्ते महात्मनि ।
 दामोदराभिधस्तस्य गूनु राजाभवत्गुपीः ॥ १८ ॥
 विभूतिकलितेनाथ समृद्धेन महात्मना ।
 येन काश्मीरभू राजान्विता गौम्या जहास ह ॥ १९ ॥
 स राजवीजी सत्कीर्तिर्वायंशाली महाभुजः ।
 अन्नश्चिन्तातुरो जातु न लेभे निर्बुद्धिं पराम् ॥ २० ॥
 अहो महात्मा राजा स कथं नास हतो बलात् ।
 द्वीपान्तर्वासिना तातो बलेन बलवान्मम ॥ २१ ॥
 अथोपसिन्धुगान्धारविषयोभूत्सायवर ।
 यनाहूताः समानगमृ राजानो वीर्यशालिनः ॥ २२ ॥
 तत्तागतं समाह्वयं वागुदेन स्वयमेव ।
 जगाम माधवं पादु चतुरङ्गबलान्वित ॥ २३ ॥*

यादृश वासुदेवस्य नरकेण सहाभवत् ।
 तत स वासुदेवेन युद्धे तस्मिन्निपातित ॥ २४ ॥
 अन्तर्बन्ती तस्य पत्नी वासुदेवोभ्यधेचयत् ।
 भविष्यत्पुत्ररक्षार्थं तस्य देशस्य गौरवात् ॥ २५ ॥
 तत सा सुपुत्रे पुत्र बाल गोनन्दसंज्ञितम् ।
 बालभावात्पाण्डुमुत्तैर्नानीत कौरवैर्न वा ॥ २६ ॥

जनमेजय ॥

देशस्य गौरव चक्रे किमर्थं द्विजसत्तम ।
 वासुदेवो महासा यदभ्यविञ्चत्स्वयं स्त्रियम् ॥ २७ ॥

वैशम्पायन ॥

यैव देवी उमा सैव कश्मीरा नृपसत्तम ।
 आसीत्तर पूर्णजल सुरभ्य मुमनोहरम् ॥ २८ ॥
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 देवतायतनोपेत सर्वतीर्थमय शुभम् ॥ ३१ ॥
 प्रथिव्या यानि तीर्थानि तानि तत्र नराधिप ।
 ऋष्याश्रमैरसम्बाध शीतातपशुभ सुखम् ॥ ३२ ॥
 अधृष्य परराष्ट्राणा तद्व्यानामकोविदम् ।
 गोश्वनागादिबहुल दुर्भिक्षातङ्कवर्जितम् ॥ ३३ ॥
 अदेवमातृक पुण्य रम्य प्राणभृता हितम् ।
 सर्वसस्यगुणोपेतमनातङ्क बहुप्रजम् ॥ ३४ ॥
 स्त्रीभिश्च सकुमाराभिर्देवालयसमाश्रयम् ।
 दुष्टेर्भुजगशार्दूलमहिषैर्विर्वर्जितम् ॥ ३५ ॥

ब्रह्मघोषधनुर्घोषनिलोत्सवसमाकुलम् ।
 केलिप्रायजनाकीर्णं नित्यदृष्टबुधावृतम् ॥ ३६ ॥
 उद्यानारामसम्बाधवीणापटहनादितम् ।
 निलशौण्डजनोपेतं सतां हृदयवल्लभम् ॥ ३७ ॥
 नानापुष्पफलोपेतं नानाद्रुमलतोञ्ज्वलम् ।
 नानामृगगणाकीर्णं सिद्धचारणसेवितम् ॥ ३८ ॥
 कश्मीरमण्डलं पुण्यं सर्वतीर्थमरिदम् ।
 तत्र नागहृदा पुण्यास्तत्र पुण्याः शिलोचयाः ॥ ३९ ॥
 तत्र नद्यस्तथा पुण्याः पुण्यान्यपि सरांसि च ।
 देवालयं सुपुण्यं च तेषां चैव तथाश्रमाः ॥ ४० ॥
 तस्य मध्येन निर्माता सीमन्तमिव कुर्वती ।
 वितस्ता परमा देवी साक्षाद्दिमनगोद्वया ॥ ४१ ॥

जनमेजयः ॥

मन्वन्तरेषु सर्वेषु यदास्तीद्विमलं सरः ।
 कथं वैवस्वते जातं तन्मण्डलमिति प्रभो ॥ ४२ ॥
 [ब्रूहि मे भगवान्कचिन्नास्ति तेऽविदितं खलु ।
 प्रियशिष्योसि तस्यपेर्व्यासस्याभिततेजसः ॥ ४३ ॥]

वैशम्पायनः ॥

इममर्थं पुरा जातु गोनन्दाख्यो नृपोत्तमः ।
 तीर्ययात्राप्रसङ्गेन बृहदश्वमुपागतम् ॥ ४४ ॥
 पूजयित्वा स नृपतिः पप्रच्छ नृपसत्तम ।
 [सुखासीनं समादाय पादार्घ्याद्यमनुक्रमात् ॥ ४५ ॥]

गोनन्द उवाच ॥

मन्वन्तरेषु पूर्वेषु नासीद्विशमिदं किल ।
 कश्मीराख्यं बभूवास्मिन्कथं वैवस्वतेन्तरे ॥ ४६ ॥

Sl 44, पुरा तस्य.—Sāhadevī

Sl 45, यमच्छ मुनिरायम्, Sāh

Sl 46, 'सीदेतदुरे किल । Sāh

बृहदश्व ॥

राशिभोगो रवेर्मास सौर इत्यभिधीयते ।
 ऋतुस्तु मासौ द्वौ ज्ञेयावयवौ तदृतुत्रयम् ॥ ४७ ॥
 अयने द्वे तथैवान्नद नृपैव वर्षसंख्यया ।
 द्वात्रिंशच्च सहस्राणि तथा लक्षचतुष्टयम् ॥ ४८ ॥
 प्रोक्तं कलियुगं राजन्दापरं द्विगुणं स्मृतम् ।
 त्रिगुणं तु तथा त्रेता कृतं ज्ञेयं चतुर्गुणम् ॥ ४९ ॥
 [कलिमानं ४३२०००) द्वापरमानं ८६४०००) ।
 त्रेतामानं १२५६०००) कृतमानं १७२८०००) ।
 चतुर्युगैकसप्तत्या मन्वन्तरमिहोच्यते ।
 युगप्रमाणं ४३२०००) मन्वन्तरप्रमाणं ३०६७२०००)
 तस्मिन्मन्वन्तरेतीति प्रजा संस्थाणुर्जङ्गमा ॥ ५० ॥
 भूलोकमाश्रिता सर्वा नाशमाप्नोति सर्वशः ।
 एकार्णवजगत्सर्वं तदा भवति भूषते ॥ ५१ ॥
 हिमवान्हेमकूटश्च निपथो नीलपर्वतः ।
 श्वेतश्च शृङ्गवान्हेमरुर्मात्यवान्गन्धमादनः ॥ ५२ ॥
 महेन्द्रो मलयः सह्यः शुक्तिमान्श्रुवानपि ।
 विन्ध्यश्च पारियात्रश्च न विनश्यन्ति पर्वताः ॥ ५३ ॥
 शेषः विनश्यते सर्वं जम्बूद्वीपविशेषतः ।
 तदा विनष्टे लोकेस्मिन्महादेव स्वयं प्रभुः ॥ ५४ ॥
 आपो भूत्वेच्छया लोके तिष्ठत्यस्मिन्समन्ततः ।
 सती देवी च तत्कालं तस्मिन्मौलं करोति हि ॥ ५५ ॥
 मनुर्भविष्यत्स्वस्मिन् सर्वबीजानि मापया ।
 तदा स्थापयते राजस्ता च नावजगद्गुरुः ॥ ५६ ॥
 मत्स्यरूपधरो विष्णुः शृङ्गे कृत्वा प्रकर्षति ।
 आकृष्य नावतां देवस्वस्मिन् पर्वतमस्तके ॥ ५७ ॥
 बद्ध्वा व्रजति भूपालः ह्यविताता तदा गतिम् ॥ ५८ ॥
 [इति नीलमते मन्वन्तरपर्यपवर्णनम्]

End, according to No 65

इत्येवमुक्त जनमेजयस्य
व्यासस्य शिष्येण महाव्रतेन ।
क्षित न यद्गुणगुरुत्वभीत्या
समग्रशास्त्रैः खलु भारते वै ॥
सर्वत्र नैतद्विषयोपयोग्य
तदा न चक्रे भगवान्महात्मा ।
अतीव हृद्यो बहुविस्तरोपि
जनप्रिये भारतपूर्णचन्द्रे ॥
नीलमते वितस्तामाहात्म्यम् । सपूर्णं नीलमतपुराणम् ॥

No 127

Chaurisuratapanchāśikā, by Bilhana

Beginning

श्रीपुरुषोत्तमायो[य] नम ॥ ओ स्वास्ति ॥ श्रीप्रमथपतये नम ॥ श्री-
श्रीपतये नम ॥

सर्वस्व गृहवर्ति कुन्तलपतिर्गृहातु तन्मे पुन
भाण्डागारमखण्डमेव हृदये जागर्ति सारस्वतम् ।
रे क्षुद्रास्त्रजत प्रमोदमचिरादेष्पन्ति मन्मन्दिर
हेलान्दोलितकर्णतालकरटिस्कन्धाधिरूढा श्रिय ॥ १ ॥
अपि किमनिश राजद्वारे समुदुररुधरे
कुवलयदलसिन्धौ मुग्धे विमुञ्चति लोचने ।
अमररमणीलीलावल्गद्विलोचनवायुरा-
विषयपतितो न व्यावृत्तिं करिष्यति विल्हण. ॥ २ ॥

अद्यापि ता कनकचम्पकदामगौरीमिलादि

End

इति चोरीसुरतपञ्चाशिका पण्डितविल्हणकृता समाप्ता ॥

No 129

*Tārachandrodaya by Vaidyanātha **

Beginning

श्रीगणेशाय नम ॥
गणेश नमस्कृत्य सत्यव्रतानामिहैवाशिष वाददान करोति ।
महीपालतारासुचन्द्रस्य वशावळी वेद्यनाथो विशाला मुदैव ॥ १ ॥

End fol 80b, l 3

वीरोत्ती (?) जगदीशवर्तनमयो देव्यास्तथा सत्कथा-
मात्राणामपि वर्तन सुललित चक्रे कृती मैयिल ।
ताराचन्द्रमहीमहेन्द्रचरितैरानन्दितो नित्यदा
काशीवासमयाकरोदयमहो गङ्गासमीपस्थितः ॥ २० ॥
इति श्रीताराचन्द्रोदये महाकाव्ये श्रीवैदनाथमैयिलकृता विंशति सर्गा (?) ॥
संवत् १७३६ समये चैत्र सु [शु] द्दपरिवा ॥

No 130

*Tripuradahana, by Ravibhū **

Beginning

श्रीगणेशाय नम ॥ श्रीशभवे नम ॥
वपुरिति गौरच्छाय जयति विभोरभिदधाति गौरच्छायम् ।
निकटुका येनाहिभ्रेणीभूषणमिव स्वकायेनाहि ॥ १ ॥
निजपातन्वा नेत्रप्रमोदन प्राणिना वितन्वानेत्र ।
मतिबलमासाद्य मित पुरदहन रविभुवा समासाद्यमितम् ॥ १० ॥

Fol 9a l 4

इति त्रिपुरदहने प्रथम आश्वास ॥

Fol 15b, l 3

इति त्रिपुरदहने द्वितीय आश्वास ॥

Fol 21b, l 8

बन्धुरेव बन्धुरे स्ववर्त्मनि स्थितिं जना ।
पिनाकिनापि नाकिनाममोदि मोदकारिणा ॥ ६० ॥
इति त्रिपुरदहने तृतीयाश्वास ॥

No 133

Dakṣatāra by Kāśhemendra

Beginning

ओं नमो नारायणाय । अक्षयविश्वेचिभ्यरचनारुचये नम ।
मायागहनगूढाय नानारूपाय विष्णवे ॥

Fol 3b l 4 इति श्रीदशवतारे मत्स्यावतार प्रथम ॥

Fol 5a, l 12 इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशा० कूमावतारो
द्वितीय ॥

Fol 6b, l 9 इति वराहावतार

Fol 10a, l 3 इति व्यासदासापराख्यक्षेमेन्द्रविरचिते दशा० नरसिं
हावतारश्चतुर्थ ॥

Fol 17b, l 9 इति व्यास० क्षेमेन्द्रवि० दशा० वामनावतार पञ्चम ॥

Fol 19a, l 10 इति श्रीव्यास० क्षेमेन्द्रवि० दशा० श्रीरामावतार षष्ठ ॥

Fol 32a, l 5 इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीरामचन्द्रावतार
सप्तम ॥

Fol 62a, l 8 इति श्रीव्यास० क्षेमेन्द्रकृते दशा० श्रीकृष्णावतारोष्ठम ॥

Fol 65 इति व्यासदासा० क्षेमेन्द्रकृते दशा० बुद्धावतारो नवम ॥

End

इत्येष विष्णोरवतारमूर्ते कथामृतास्वादविशेषभक्त्या ।

श्रीव्यासदासान्यतमाभिधानक्षेमेन्द्रनाम्ना विहित स्तवाग्र्य ॥

इति श्रीव्यासदासापराख्यक्षेमेन्द्रकृते दशावतारे कव्यवतारो * द
शम ॥ समाप्तश्चाय दशावतारस्तव ॥

यो मत्स्यकूर्मादिविचित्ररूपैराश्चर्यकारी हृदयस्य रत्नै ।

श्रीमाननन्तः स्फुटशङ्खचक्र श्रियेस्तु विष्णुर्विभयोदधिर्व ॥ १ ॥

कश्मीरेषु बभूव सिन्धुराधिक सिन्धोश्च निम्नाशय

प्राप्तस्तस्य गुणप्रकर्षयशसा पुत्र प्रकाशेन्द्रताम् ।

विप्रेन्द्रप्रतिपादिताग्रधनभूगोसङ्घकृष्णाजिनै

प्रख्यातातिशयस्य तस्य तनय क्षेमेन्द्रनामाभवत् ॥ २ ॥

तेन श्रीत्रिपुरेशक्षौलशिखरे विश्रान्तिसतोपिणा

विष्णोः स्वल्पविलोकिताकृतिसुधासर्वाधितोत्कण्ठया ।

वाक्पुष्पैरमलैर्गुणप्रणिहितैरग्लानशोभै स्थिरै

भक्तिव्यक्तदशावतारसरस पूजाप्रबन्ध कृत ॥ ३ ॥

स्तुतिसकीर्तनाद्विष्णोर्विपुल यन्मयाजितम् ।

तेनास्तु सर्वलोकानां कल्याणकुशलोदय ॥ ४ ॥

एकाधिकेन्दे विहितचत्वारिंशे सकार्तिके ।

राज्ये कलशभूभर्तुः कश्मीरेष्वच्युतस्त्व ॥ ५ ॥

No. 142

Naishadhīyatikā, by Vidhyādhara

End of Sarga XI,—fol. 220b, 1 9

लीलाद्येति [त] नगूढभावसुभगालकारवृन्दान्विता
ससेव्या सुमनोवरैर्नवर सप्रोलासिनी शोभना ।
चित्रासेचनके नलस्य चरिते बद्धास्पदा या सदा
टीका कान्तिगुणान्विता जयति सा साहित्यविद्याधरी ॥ १ ॥
श्रीसौरद्विजवशमौक्तिकमणिः श्रीरामचन्द्रो भिष-
क्क्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रमुपुवे साहित्यविद्याधर
तद्रन्ध्रे विमले गतोतिविमल सर्गोपमेकादशः ॥ २ ॥

अनैषधनिपाधानाम सर्ग समाप्त [.] ॥ ६ ॥ इत्यपरार्जुनचौलुका [क्व]
चूडामणिराजनारायणातवारभुजबलमलमहाराजाधिराजश्रीमद्दीप्तल
देवस्य भारतीभाण्डागारे नैषधस्यैकादशोध्याय निर्मल सर्गोप-
मेकादश [श] अनैषधनिपाधा [!] नाम सर्ग समाप्त ॥ ६ ॥

End of Sarga XII,—fol 455b, 1 5

श्रीसौरिद्विजवशमौक्तिकमणिः श्रीरामचन्द्रो भिष-
क्क्रीसीता सुपतिव्रता गुणवती सीतेव माता च यम् ।
श्रीविद्याधरमात्मजं प्रमुपुवे साहित्यविद्याधर ,

• द्वाविंशस्य सवर्णने वितरणं सर्गे स चक्रे कमात् ॥ १ ॥

इति श्रीपण्डितविद्याधरविरचिताया नैषधदीपिकाया टीकाया द्वाविंश स-
र्ग समाप्तमिति ॥ ७ ॥ नैषधदीपिकाविद्याधरीसज्ञामलीलिखत् ॥ ७ ॥ ग्रन्था-
यम् समस्तग्रन्थसंख्या २०५८६ ॥ ७ ॥ ॥ ७ ॥ शुभं भवतु कल्याणमस्तु
॥ ७ ॥ ॥ ७ ॥ सवत् १६४९ ॥ वरपे [वर्षे] मागशरशिदिश [शुदि ३]
दिने वार भौमे लिखित । मोदज्ञातीय पम्वाजिगनाथलिपित ॥ ७ ॥ ७ ॥
७ ॥ ७ ॥ ७ ॥ ७ ॥ व्यासनारायणस्य ॥ चार्तुर्वेदज्ञातीयस्य इदं पुस्त-
कम् ॥ नैषधविद्याधरी टीका सपूर्णः ॥ ७ ॥ ७ ॥ ७ ॥ श्री ॥ ७ ॥ ७ ॥ ७ ॥

No 154.

Bhāratamanjarī, by Kshemendra.

Beginning :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
 देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥
 समस्तवदनोद्रीतब्रह्मणे ब्रह्मणे नमः ।
 नमः प्रज्ञापतिभ्यश्च कृष्णद्वैपायनाय च ॥ २ ॥
 बुद्धश्रवाः पुरा सूतो लोमहर्षणसंभवः ।
 पौराणिको मुनीन्द्रष्टुं नैमिषारण्यमभ्यगात् ॥ ३ ॥

End (for which compare *Ind. Ant.* I. 307, note) :—

इति क्षेमेन्द्रविराचितायां महाभारतमञ्जर्यां परिपूर्णो हरिवंशः ॥
 कास्मीरेषु [कश्मीरेषु] गुणाधारः प्रकाशेन्द्राभिधोभवत् ।
 नानार्थिसार्थसंकल्पपुराणे कल्पपादप [ः] ॥
 संपूर्णदानसंतुष्टाः प्रादुर्यं ब्राह्मणाः सदा ।
 इन्द्र एवासि किं लोकः प्रकाशस्ते गुणोधिकः ॥ १ ॥
 यस्य मेरोरिवोदारकल्याणपूर्णसंपदः ।
 अवारितमभूद्देहे भोज्यसत्त्वं द्विजन्मनाम् ॥ २ ॥
 सूर्यप्रदे त्रिभिर्लक्ष्यै[श्च] दर्श्या कृष्णाजिनवयम् ।
 * अल्पप्रदोस्मीलभवत्क्षणे लज्जानताननः ॥ ३ ॥
 स्वयंभुशंभुविजये यः प्रतिष्ठाप्य देवताः ।
 दत्त्वा कोटिचतुर्भागं देवद्विजमठादिषु ॥ ४ ॥
 पूजयित्वा स्वयं शनं प्रसरद्वाणनिर्झरः ।
 गाढं दोर्भां समालिङ्ग्य यस्तत्रैव व्यपश्यत् ॥ ५ ॥
 क्षेमेन्द्रनामा तनयस्तस्य विद्वत्सपर्यया ।
 प्रयात कविगोष्ठीषु नामग्रहणयोग्यताम् ॥ ६ ॥
 आचार्यशेखरमणैर्विदादिवृत्तिकारिणः ।
 श्रुताभिनवगुप्ताख्यात्साहिबं बोधचारिणे ॥ ७ ॥
 श्रीमद्भागवताचार्यसोमपादाब्जरेणुभिः ।
 धन्यतो यः परां प्राप्तो नारायणपरायणः ॥ ८ ॥

कदाचिद्ब्रह्मणेनैव स रामयशसार्थितः ।
 संक्षिप्तां भारतकथां कुरुष्वेत्यर्थचेतसा ॥ ९ ॥
 तमूचेहं करोम्येव प्रागेतच्चरितं मया ।
 दृष्टः सत्यवतीसूनुः स्वप्ने ज्ञाननिधिर्यतः ॥ १० ॥
 तं नमस्कृत्य वरदं सज्जोहं क्षत्तामीहिते ।
 इत्युक्त्वा स्वप्नदृष्टस्य मुनेस्तुष्टाव तद्वपुः ॥ ११ ॥
 नमो ज्ञानानलशिखापुञ्जपिञ्जजटाभृते ।
 कृष्णायाकृष्णमहसे कृष्णैद्विपायनाय ते ॥ [इत्यादि]
 इति व्यासाष्टकं कृत्वा महाभारतमञ्जरीम् ।
 स चक्रे विबुधानन्दमुपास्यन्दतरंगिणीम् ॥
 समाप्तेषां महाभारतमञ्जरी ॥ कृतिः कवेः
 व्यासदासापरनाम्नः प्रकाशेन्द्रगुणोः क्षेमेन्द्रस्य ॥
 अहो कविसरस्वत्या विचित्रेयं प्रसन्नता ।
 सद्यो मलिनता वक्त्रे खलानां जायते यया ॥
 मद्बचोदर्पणतले महाभारतदिग्द्विपः ।
 समस्तावयवोप्येष मुष्टिमेव इवेक्ष्यते ॥
 रत्नोदारचतुःसमुद्ररक्षणा भुक्त्वा भुवं कौरवो
 भग्नोः पातितः स निष्परिजनो जीवन्मृतैर्भक्षितः ।
 गोपैर्विश्वजयी जितः स विजयः कक्षे क्षता वृण्व-
 स्तस्मात्सर्वमिदं विचार्य मुचिरं शान्त्यै मनो दीयताम् ॥
 फुलेन्दीवरसुन्दरश्रुतिमुषः शौरेः शरीरत्विष

 एष विष्णुकथातीर्थपुण्यवत्सलिलोक्षितः ।
 प्राप्तः सामान्यजल्योपि क्षेमेन्द्रोद्यः कवीश्वरताम् ॥
 शुभम् ॥ ओ नमो भगवते वासुदेवाय ॥
 सवत् १२ द्वाविं (?) ति अष्टम्या परतः शुभम् ॥

No 170

*Specimen of a translation of the Rājataranginī **

I 1-107.

1. Reverence to Hara, who (grants his worshippers' desires) like the tree of Paradise, who is beautified by a seam of light emitted by the jewels that are concealed in the heads of the serpents adorning him, and in whom those freed (from the circle of births) find eternal rest

2. May both the halves of the body of the god, whose cognizance is the bull, and who is united with his spouse, give you glory,—the left, whose forehead wears a crimson Tilak, the colour of whose throat near the ear is fair like the splendour of the ocean-born (moon), and is enhanced by numerous tremulous earrings, and whose breast wears a faultless boddice, — the right, whose forehead carries a flame of fire, the colour of whose throat near the ear is concealed by the ocean-born (poison) and enhanced by numerous playfully moving snakes, and whose chest is encircled by the lord of snakes as by a boddice

1 G¹ and other MSS read *bhūhāhāna* instead of *bhūhābhogī* Hara or Śiva wears a serpent instead of a Jenvi or brahminical string, and smaller serpents instead of bracelets The Āsminīans, being Śaivas, consider Śiva to be the Universal soul, and expect to be absorbed by him The preposition *pra* in *pralīna*, which adds force to the meaning of the root, indicates that absorption is complete,—*śhyayā*, not *śālakya*

This verse, it seems to me, is an imitation of Bīṇa's *Śrīharaścharit* I I

2 A translation of this verse being impossible, I have given a paraphrase Almost the whole of its first three *pādas* is made up of a succession of puns Śiva is invoked in his form of Arīhantrī, in union with Pārvatī The words describing the appearances of the two halves are chosen in such a manner that they apply to the female form and its dress as well as to the male *Kundalin*, lit 'containing a ring,' must be taken as I think, in the sense of 'earring' or 'necklace,' when it refers to Pārvatī *śaladh śachhāyāśha* if referred to Pārvatī must be dissolved into *śaladh śachhāyāśhadachchha*, if referred to Śiva into *śaladh śachchhāyāśha* or *achchha* = *achchhāyita* In the description of Śiva, *ahina* must be dissolved into *ahīrīmāna*, 'the lord of snakes.'

* The text has been corrected according to two collated copies written by Cankīlīan, G¹ and G² and the copy in the University Collection, C. 1.

3 Worthy of praise is that quality of true poets, whatever it may be, which enables them to sprinkle with the nectar (of their song), and thereby to preserve, their own bodies of glory as well as those of others

4 Who else but poets resembling the Prajāpatis (in creative power), and able to bring forth lovely productions, can place the past times before the eyes of men?

5 If the poet did not see in his mind's eye the existences which he is to reveal to men, what other indication would there be that he is a divine seer?

6 Though for its length the story does not show much variety, still there will be something in it that will gladden the virtuous

7. That virtuous (poet) alone is worthy of praise who, free from love or hatred, restricts his muse to the exposition of facts

8 If I narrate again the subject matter of tales of which others have treated, still the virtuous ought not to turn their faces from me without hearing my reasons

9 10 How great a cleverness is required in order that men of modern times may complete the account given in the books of those who died after composing each the history of those kings whose contemporary he was! Hence in this narrative of past events, which is difficult in many respects, my endeavour will be to connect

11. The oldest extensive works, containing the royal chronicles (of Kāśmīr) have been lost in consequence of (the appearance) of Śa-

Vāsuki, who serves Śiva instead of the Jenvī 'Near the ear' may also be referred to the sentence beginning with *dadhat* 'The ocean-born poison is the Hālāhala which Śiva swallowed

4 The Prajāpatis are fourteen in number They caused the successive creations of the world

Veres 9 and 10 form a *yugalaka*, or couplet : & they are interlaced in their construction compare *Kātyādharsa* 1 13, comment They give the 'reasons' alluded to in v 8 *Yat* must be taken as a conjunction, depending on *kīyad idam dāksahyam* *Saraprakāśakhalite*, 'which is difficult in many respects,' means literally 'in which there are dangers of mistakes of all kinds'

11 *Susrata* apparently wrote a *kind book* of the history of Kāśmīr, to be committed to memory in the schools, which, as usual in India, caused the loss of the more ancient books on the same subject

vrata's composition, who condensed them in order that (their substance) might be easily remembered

12. *Suvrata's* poem, though extensive, does not easily reveal its meaning, since it is made difficult by misplaced learning

13. Owing to a certain want of care, there is not a single part in *Kshemendra's* 'List of Kings' free from mistakes, though it is the work of a poet

14. Eleven works of former scholars which contain the chronicles of the kings, I have inspected, as well as the (*Parâna* containing the) opinions of the sage *Nila*

15. By looking at the inscriptions recording the consecration of temples and grants, at the laudatory inscriptions, and at the Manuscripts, the worry arising from many errors has been overcome

16. Four among the fifty two rulers whom they do not mention,

13. Regarding *Kshemendra* see above, the Report

14. Regarding the *Nilamatapurâna* see above, the Report, and above, pp li seqq

15. According to my interpretation of this passage, *Kathana* used four kinds of records — (1) the *pratikâshâsâna* edicts, i.e. inscriptions recording the erection and consecration of temples or other buildings and monuments such as are to be found on almost all temples, religious or even profane buildings (such as palaces) on images funeral monuments and so forth, (2) the *rastra* *âsana* edicts i.e. inscriptions recording grants of things chiefly of land, and perhaps also of allowances, such as are found engraved on copper plates, (3) *prastipattas*, tablets containing laudatory inscriptions of persons or places, such as now are found sometimes in temples or other public buildings, e.g. the *Arbajapraasti* in *Vaishâhika's* temple at *Dulwarra*, (4) the *sûtras* the works on the various sciences, or, to use a short expression the Manuscripts of Sanskrit books, which in *Kashmir* mostly give at the end some information regarding the author, and the king under which the author wrote, together with the date

This interpretation comes nearest to Professor Lassen's — vide *Ind. Alt.*, 2nd ed., II 20, — from whom I differ in the interpretation of *sûtra* 'only'. He gives too narrow an explanation, considering it to mean 'law book'.

16. *Gandâra* is the treasury of all *Sanskrit MSS*. Regarding the

on account of the loss of the records, viz *Gonanda* and (his successors), have been taken from the *Atlamata* (Purana)

17 18 Having read the opinion of the Pāsupata Brahman *Helaraja*, who formerly composed a 'List of Kings' in twelve thousand slokas, *Padmanuhira* entered in his work the eight kings, beginning with *Lata* who preceded *Asoka* and his successors

19 The five kings also, among whom *Asoka* is the first, *Śrī ckhavillakara* declared (to have been taken) from the fifty two (lost ones) For his verse is as follows —

20 "The five princes from *Asoka* to *Abhimanyu*, who have been enumerated have been obtained by the ancients out of the fifty two (lost ones) "

21 This narrative (of mine) which is arranged (in proper order) and resembles a medicine, is useful for increasing as well as diminishing the (statements of previous writers regarding) kings, place and time

22 What intelligent man does not rejoice at such a compilation, which treats of the numberless events of ancient times ?

23 When (the hearer) has well pondered over the sudden appearance of created beings that lasts for a moment only, then let him

meaning of *amānya*, 'tradition,' 'records' see below, I 45 and the *Pet Dict* s 1 The four rulers intended are *Gonanda I*, *Damodara I*, *Damodara's* queen, and *Gonanda II* see above, the Report

17 *Mahāvratin*, which I have translated by *Pāsupata*, has been usually taken to mean simply 'ascetic' I should think that a particular sect of ascetics is intended *A Heliraja*, who was a Kashmiri and lived probably in the 9th or 10th century, has written a commentary on the *Vākyapañja*, of which fragments are still extant see Kielhorn in the *Ind Ant* III p 285

This and the following verses show that *Kalhana* believed that altogether seventeen kings out of the number of the fifty two forgotten ones had been rescued

21 *Luktā*, 'arranged in proper order' may possibly mean *parimitā*, 'of limited extent' The verse gives the key to *Kalhana's* method

23 *Sānta* is one of the nine *Rasas* 'flavours or sentiments,' which ought to underlie poetic compositions *Kalhana*, who has to tell many commonplace events, and to go through endless repetitions

consider how this (work) is hallowed by the prevalence of the Sentiment of Quietism

24 Imbibe, therefore, straight with your ears this 'River of Kings,' which is made agreeable by an under-current of powerful sentiment

25 Formerly, from the beginning of the Kalpa, the land in the womb of the Himilaya was filled with water during the periods of six Manus, (and constituted) the *Lake of Sati*

26 27 Afterwards, when the period of the present Mann *Varasrati* had arrived, the *Prajāpati Kasyapa* caused *Drumina*, *Upendra*, *Rudra*, and other gods to descend, caused (the demon) *Jalodbhava*, who dwelt in that lake, to be killed, and changed it into a country, known on earth as *Kāsmīr*

28 *Nila*, the lord of all *Nāgas*, whose regal parasol is formed by the circular pond (filled with) the stream of the *Vitastā's* newly rising water, protects it

29 There *Gaurī*, though she has assumed the form of the *Vitastā*, still keeps her wonted inclinations (For in her river shape) she turns her

is anxious to prove, in order to guard his character as a poet, that his composition is not *utrasa*

24 The correct reading in the last *pāda* is that given by *Ch* and *G¹* *spashitam anga rājataram* *G¹* has *spashitamarmā Anga* in *la* construed with *nipyatām*

25 27 The legend of the *Satkaras*, of its desecration, and of the destruction of the demon *Jalodbhava* (Water-born), who had made it his dwelling and devastated the surrounding countries, is told at considerable length in the *Adamatapurāna*,—see the Report The gods who assisted *Kasyapa* were *Brāhmar*, *Vishnu* and *Śiva*, as stated in the text

28 The annotator of *G¹* says *varuṣkayasthiteṇa nilanāgaṇa varanāga ity prastiddhena* Conventionally the *Vitastā* is said to take its origin from the circular pond called *Vimāṇ* or *Vimāṇ*, situated about fifteen miles to the south east of *Islamābād* at the foot of the *Baniāl* *Kāhira* calls this pond *atapatra*, 'the royal parasol of *Nilanāga* who is supposed to reside in or under it The circular form is the *tertium comparationis*, which suggested the far fetched simile Regarding the *Vimāṇ* compare *Vigne, Travels*, I 312

face towards the ravine (*guhā*), just as (in her godlike form) she turns it towards (her son) Kumāra (*guhā*), (in her river shape) the mouths of the Nāgas (*nāgamukha*) drink her abundant water (*āpitabhūripayāh*), just as (in her godlike form) (her) elephant-faced (son Garuḍa, *nāgamukha*) drank her abundant milk (*āpitabhūripayāh*)

30 That (country) is inhabited by Nāgas gleaming with the splendour of various jewels, chief among whom are Śaṅkha and Padma, and thus resembles the town of Kuvera, the depository of the nine treasures (chief among which are Śaṅkha and Padma)

31 To shelter, forsooth, the Nāgas, who came afraid of Garuḍa, it stretched its arms out behind its back in the guise of a wall of mountains

29 The annotator of G¹ says *guhānāmukhī—kumārastanāmukhī kandarābhīmukhī cha, nāgamukhī āpitabhūripayā nāgamukhena gayatā śanena āpitam bhūri paya dṛgḍhāyayāhā nāgānāmukhena āpitam bhūri payo yuyāh [śā cha], yathā gauri pūrātī, vitastātīam yātī pyuchitām ruchnī ichchhām nṛpātī na tyajati svaruchnī śedhām [svachchhām] nātyajad gauri nochitām ruchnī guhānāmukhityādīkām vitastātī tyajati tatpāpī tatkāranam* The *guhā* or ravine towards which the Vitastā turns her face is the pass of Bīramūla

the comparison with a snake. Now the large springs are called *nāg*, and the small ones *nāginy*, the latter being supposed to be the residence of the females of the Nagas. The Nāga Mahāpadma is the tutelary deity of the Volur lake, which is frequently simply called *Māhāpadma*, vide, e.g., *Śrīkanthacharita* III 9, and *Jonarāja* thereon. *Bankhanāga* resides, according to *Sihebrīn's Tirthasamgraha*, in a lake near *Dharindha*, in the *Lar pargana*

31 Kāśmīr is here personified and supposed to free Garuḍa, who chased the Nagas through the 'Gate' of the Valley at Bīramūla. Under this, it becomes intelligible how the mountain chains sur-

32. There (worshippers) touching the wooden image of the husband of Diti at the Tirtha called Papa-ūlana obtain heavenly bliss and final liberation as their reward.

33. There the godless Śandhyā produces water on an arid mountain, and shows the presence of merit and the absence of sin.

34. There self-created fire, rising from the bowels of the earth, returns with numerous arms of flame the offerings of the sacrificers.

35. There the goddess Śivastati herself is seen in the form of a swan swimming on a lake situated on the summit of Mount Bheda, which is sanctified by the source of Gaṅgā.

36. There, even now, drops of ambrosia offered by the gods are to be seen in Nandikāśetra, in the temple, the habitation of the immortals.

37. There, after looking on the godless Śiradi, (the worshipper) at once reaches the river Maśamati and Śivastati who is worshipped by poets.

32. The locality intended is the Pāpāh-lana Nigra or Kapaleśvara Tirtha, said to be in the Kōṭahira pargana near Lolīb'd—*Kapaleśvara, Kōṭahira prāṇe Kōṭahārāḥkhyarishaye*, G¹ Comp *Śrīkṛtiśāchar* III 14, where the other name of the Tirtha, Kapaleśvara, is given.

33. *Bhṛāṅgandamāṛishaye decalagrūmasamipasthale*, G¹ The story how a certain Māyārātri, son of Bhadrastararātri, brought the godless Samitīyā Gaṅgā to his āśram near Deval, in the Bhṛāṅg pargana, is told at length in the *Saṁdhyāśūdhātaya*.

34. The Sivastambhā Agni here mentioned is the burning naphtha spring in hamir jor Kramarājya, near Sopur. So also G¹—*Kramarājye scumiti pranddhah*, and *Sahbrām, Tirthasamgraha*.

35. *Bhedagiri—Bhedabhṛandā iti pranddhah*, G¹—The *Gaṅgā-mukhatmya*, No 55, mentions the hill.

36. *Nandikāśetra nāranāmagraṃe*, G¹ It is situated in the Lār pargana, not far from the Haramukuta-gaṅgā, and is a station on the pilgrimage to the latter. See also *Jour de Soc Heng* XXV 226. So also Sahbrām's *Tirthasamgraha*. Suravāsaprāsāda may be a N. pr.

37. *Śirāste hareṭ iti prasiddhe sthale daraddeśasamipavartitā*, G¹. *Hareṭ* is found on the Survey map in the pargana Khuya hām, to the north of the Voliar lake, into which latter the Madhumatī falls, as marked on the native map. Sahbrām (*Tirthasamgraha*) places these tirthas in Lolīb.

38 In that (country) which is adorned by Keśava Cakraharit, and by *विजयेश्वर* and other (deities), there is not a spice as large as a grain of resamum which has not its Tirtha

39 The country may be gained by the strength of spiritual merit, but not by armies of soldiers. Hence people there are chiefly anxious about the next world

40 There the rivers are free from dangers and aquatic monsters, provided with warm bath houses for the winter, and comfortable places (for descending) into the current

41 Out of respect, as it were, the Sun does not fiercely shine, during summer even, in that (country) which has been created by his father, as he knows that it ought not to be tormented

42 Things that elsewhere in the three worlds are difficult to find, viz lofty halls of learning, saffron, icy water, and grapes, are common there

43 In these three worlds the jewel producing region of Kavera is (chiefly) worthy of praise, (next) in that (region) the mountain range, the father of Gauri, and (thirdly) the country which is enclosed by that (mountain)

44 Fifty two princes beginning with *Gananda*, who in the Kali *yuga* were contemporaries of the Kurus and of the sons of Kunti have not been recorded

45 In consequence of the demerit of those rulers of the land of *Kurjapa* no poets of creative power, who produced their bodies of glory, existed in those times

46 We pay reverence to that naturally sublime craft of poets, without whose favour powerful princes are not remembered, although the earth that is girdled by the oceans was sheltered under the protection of their arms as in the shade of a forest

38 *Chakrabharit* he arah *chakrabharit* it *prasiddhak*, *vijayeshwara vijayabhar* it *prasiddhak* 61 The ancient fine of Vishnu Chakrabharit lay on a low hill situated about a mile below Bijbror, on the left bank of the Vitasta and is now called Chakdhar. See Report, p 18. Bijbror or Bijbhar is too well known to need any further notice. But compare Vigne II 23

43 The father of Gauri is the Himalaya

44 Kavera is the regent of the North and the possessor of the nine treasures

17 Without thee O brother composer of true poetry, this world does not even dream of the existence of its chiefs, though they rested their feet on the temples of elephants though they won prosperity though hundreds moons of the day, dwelt in their palaces —without thee the universe is blind why (praise) thee with a hundred hymns?

18-19 Some (authors) have given this (following) calculation of the years wrongly, as they were deceived by the statement that *Gonmdt* and his successors protected Kasmir during twenty two hundred and sixty-eight years in the Kaliyuga (and) that the Bhurata (war) took place at the end of the *Dipara yuga*

20 If the years of the kings the length of whose reigns is known are added together (and deducted) from the passed period of the Kaliyugadiminished by that time which elapsed between the beginning of the Kaliyuga and the Bhurata war no rest remains

51 When six hundred and fifty three years of the *Kaliyuga* had passed away, the Kurus and Pandavas lived on the earth

52 At present in the twenty fourth year (of) the *Laukika* (era) one thou and and seventy years of the Saka era have passed

53 On the whole at that (time) two thousand three hundred and thirty years have elapsed since (the times of) *Gonmdt* (III)

54 Twelve hundred and sixty six years are supposed (to be comprised) in the sum of the reigns of those fifty two kings

55 Since the Great Bear moves in a hundred years from one *Nakshatra* to the other, the author of the (*Bṛhat*) *Saṁhitā* has thus given his decision regarding its motion in this (verse) —

18-19 In the text read कर्मोत्तं कर्मगतं not कामगतं is the form which the Śāradī MSS give everywhere The two verses form a *yugalaka* or *yugma* and v 48 must therefore be taken as depending on the words *iti varttaju vimokṣātā* which occur in the second half of v 49

50 I am unable to make anything of this verse except by taking *tad* in *tadvirajitat* to refer to *bhāratam* in v 49 For with any other explanation the figures must come wrong and the verse must be taken as part of the *prajāśāstr* which it is not as the opinion of the 'some' has been done with in the preceding verses

52 Regarding the *Laukika* or *Saptarṣi* era see above the Report

55 The proper reading instead of the *पृथक्* of the Calcutta and Paris editions is *पृथक्* which is found in all Śāradī MSS The mistake has been caused by the resemblance of Śāradī *u* and *ta*

56 "When king *Yudhishtira* ruled the earth, the Munis (the Great Bear) stood in (the *Nakshatra*) *Maghā*. His reign fell 2526 years (before) the Śaka era.

57 The brave king of *Kasmīr Gonanda* was worshipped by the Gound region (of the North), which *Kailāsa* lights up (with the glitter of its snow), and rolling *Gangā* clothes with a soft and transparent garment.

56 The verse is found *Bṛhat Saṁhitā* XII 3

From vv. 48-56, which give the chronological basis of the *Tarāṅginī* it would appear that the statement of the *Nīlamata*, which makes *Gonanda II* contemporary with the Kurus and Pāndavas, was the starting point common to *Kaṭhāna* and other chronologists. But while others placed *Gonanda* in the beginning of the *Kaliyuga*, guided by the tradition that the Great War occurred at the end of the *Dvapara yuga*, *Kaṭhāna* used *Vṛāhamihira*'s date of *Yudhishtira*, 2526 before Śaka, or 633 Kali, to determine the beginning of the *Gonandas*. He then cut down or lengthened (*vide* above, v. 21) the reigns of the *Kasmīrian* kings until their sum total *plus* 633 agreed with the time which had elapsed between the year in which he began to write, viz. 1070, and the beginning of the *Kaliyuga*. His equation, as has been shown by *Wilson*, *Troyer*, and others, is—

Years of the <i>Kaliyuga</i>		Fifty-two lost kings of <i>Kasmīr</i> —	
elapsed in Śaka			1560 (v. 54)
1070 = 1070		Kings from <i>Gonanda III</i>	+ 2370 (v. 3)
+ 3179			+ 633 (v. 51)
			4249
	4249		

The expressions *prāyag*, 'on the whole' (v. 53), and *matah* (v. 54) seem to me further proof (in addition to the direct statement v. 21) that *Kaṭhāna* did make alterations in the length of the reigns. Another circumstance shows with what levity *Kaṭhāna* worked. The period of 1266 years begins with the reign of *Gonanda I* and *Gonanda II*, his grandson, was, according to the *Purāṇa*, the infant king when the Great War began. Nevertheless he assumes that the coronation of *Yudhishtira* occurred in the first year of *Gonanda I*, as he places the whole of the 1266 years after *Kali 633* in which *Yudhishtira* was installed on the throne, according to *Vṛāhamihira*. 57 Thus as well as the subsequent stories regarding *Danavara* and *Gonanda II*, down to v. 52, are taken from the *Nīlamatapūraṇa*.

58 The earth, afraid as it were that Śeṣha's poison might be infused into her, left the serpent's body and rested in the king's arm that was adorned by the jewel sacred to Garuda

59 Jarāśandha, his relation, called on him for help With a large army he besieged Mathurā, (the town) of Kṛṣṇa

60 When he pitched his camp on the banks of the Kūṣinḍī, the fame of (the hostile) warriors vanished together with the smiles of the females of Yadu's race

61 Once (Balarāma), whose ensign is the plough, engaged that warrior in battle in order to protect his entirely shattered forces

62 The bridal wreath of the goddess of victory faded, since it remained long in her hands, while those warriors of equal strength were combating each other and the result was doubtful

63 Finally, with limbs wounded by each other's weapons the king of Kāśmīr embraced the earth, and the season of Indra the god-king of victory.

a I. 64 When that brave warrior travelled the road which great heroes easily find, his son, the illustrious Dāmodara protected the earth

65 That proud prince though he had obtained a kingdom which was distinguished by affording the means of enjoyment, found no peace because he brooded over the death of his father

66 Then that (hero), whose arm, (strong) like a tree was burdened with pride, heard that the Pṛakṣas had been invited by the Gāṇḍhārīs on the banks of the Indus to an approaching Saṃvatsara and that they had come

67 Then, (impelled) by excessive fury, he undertook on their approach an expedition against them obscuring the sky with the dust that the horses of his army raised

55 The jewel sacred to Garuda, the destroyer of the serpent, is the emerald Ratnagṛ with the Śīr MSS instead of the discovered ८११ of the editions

64 The road to Svarga is meant

65 Read here and elsewhere with the Śīr MSS, ८११ instead of ८११११

66 Regarding the Gāṇḍhārīs on the Sindhu see Cunningham's *Greg 47 seqq* A point is another name of the Yādava In the text read ८११ ८१११

68 In the battle with those (foes), the bride, who was about to choose a husband and was impatient for the wedding, was slain. Then the celestial maidens chose husbands in *Gāndhāra land*.

69 Then the valiant ruler of the earth died, attacking, in the battle with the god whose weapon is the war disc, the disc like array of his enemies, went to heaven by the road of the edge of the battle disc.

70 Then *Kṛishna*, the descendant of *Yadu*, ordered the Brahmans to install the (king's) pregnant widow *Yasovati* on the throne.

71 When the servants of the *slayer of Madhu* at that time became angry, he, reciting this stanza from the *Purāṇa*, reproved them —

72 “*Kāśmīr* land is *Pārcālī*, know that its king is a portion of *Śiva*. Though he be wicked a wise man who desires (his own) welfare will not despise him.”

73 The eyes of men, who formerly regarded with contempt (the country and the queen) as two females and objects of enjoyment looked (after this speech was uttered) upon (*Yasovati*) as the mother of her subjects, and (upon the country) as a goddess.

74 Then in the proper month that queen bore a son endowed with divine marks, a new sprout of the family tree which had been consumed by fire.

75 The Brahmans performed the coronation and kindred rites for him together with his *Jatakarma* and other sacraments.

76 The infant king received afterwards, together with the regal dignity, the name of his grandfather, *Gonanda*.

68 The editions read निज्जितम्, a corruption of which is also found in *Ch*, *G* reads निजितम्. The former reading gives no sense. *Li ghyate* is apparently intended for *nikhanyate*, and it is just possible that *Kaḥana* used this incorrect form on account of the metre.

69 The numerous puns on the word *chakra*, disc make this verse dear to the *Pāṇḍit*. *Chakradhārādhanā*, ‘by the road of the edge of the battle disc,’ may also be dissolved *chakradhārāḥ* *Irishnah*, *sa eva paṇḥāstena*, and be translated ‘the road (being opened to him by) *Kṛishna*, the bearer of the war disc. To be slain by a person as holy as *Kṛishna* would of course, ensure heaven to the victim. Perhaps *Kaḥana* intended it to be taken both ways.

73 The earth, or the country, is always considered to be the wife of the king.

76 Read with the *Siradi MSS* नमस्विता instead of नमस्विता as *Troyer* and the *Calcutta* edition have.

77 Two nurses were engaged in rearing him: the one gave her milk, the other complete prosperity

78 The ministers of his father, who were careful that his being pleased should not remain without results, bestowed wealth upon his attendants even when he smiled without cause

79 When his officers, unable to understand his infant stammering did not fulfil his orders, they considered themselves guilty of a crime

80 When the infant king ascended his father's throne he whose legs were dangling in the air did not banish (from the hearts of his subjects) the desire (to prostrate themselves) before his foot stool

81 When the ministers decided the legal and religious disputes of the subjects, they listened to (the opinion of the child) whose locks were moved by the wind from the *chauris*

82 Thus (it happened that) the king of Kāśmīr, being an infant was taken neither by Kurus nor Pāṇḍaras to assist them in the Great War

83 Thirty five kings who followed him, and whose names and deeds have perished in consequence of the loss of the records have been immersed in the ocean of oblivion

84 After them Lata, an ornament of the earth a favourite of Victory that is clothed in a flowing robe of fame, became king

85 The roar of his army, which roused the universe from its slumber, sent—O wonder!—his enemies to their long slumber

77 The second nurse is the *earth*, or the country, which gave him entire prosperity

78 It is the custom and the duty of kings to give presents when ever they are pleased. The ministers watched lest the custom should be neglected in the case of the infant king and gave presents when ever he smiled

80 Read *पदं* with the Śīrādī MSS instead of *पदं* *Utkantha padapanthasya* 'the desire for the footstool, means the desire to use the footstool for its legitimate purposes i.e. for touching it with the forehead. The persons from whom this desire was *not* taken are not named. Hence it must be understood that everybody, all the king's subjects, are meant. The verse is intended to furnish another proof that this infant king was respected quite as much as any grown up ruler could have been

86 Constructing eighty four tikhs of stone buildings, he founded the town of *Lolara*

87 After giving to a community of Brahmans the Agrahara of *Le-āra*, on the *Lular*, the valiant (king) endowed with blameless heroism and splendour ascended to heaven.

88 He was succeeded by his son *Kusa*, expert in (deeds of) prowess and lotus eyed who gave the Agrahara of *Kurukhara* Kusa

89 After him his son, the illustrious *Khagen Ira*, the destroyer of his foes' elephants, the first (among men), an abode of valour, obtained the throne Khagen

90 He settled the two principal Agraharas (of Kasmir), *Khāḡṛ* and *Khonamusha* and afterwards he ascended to that world which he had bought by deeds brilliant like (the glitter of) Śiva's (teeth in) smiling Suren

91 After him came his son *Surendra*, possessed of priceless greatness, who was an entire stranger to guilt, who far surpassed Indra's state, and whose deeds astonished the world

92 Surendra, the lord of the gods, could not be compared to this

86 *Lolara* is situated in the parganā of *Lolīb*

87 The *Ledari*, now called *Lular* or *Likler*, is the principal northern tributary of the *Vitastā*, which it joins not far from *Dig-brār*. An *agrahāra* is an Indian village given to a Brahman or to a community of Brahmans. See the *Pet. Dict.* s. v. *Ledari* is said to exist now

88 According to the annotator of G¹, *Kurukhāra* is now called *Kular*, and Pandit Hayeram places it in the *Dachhampara* parganā

90 *Khagi* is said to be the modern *Kakipur* (Wilson and Froyer) and *Khonamusha* is *Khuomoh* as was first recognized by General Cunningham. See also above, Report, p. 4 seqq. The *Saradī MSS* *Khonamusha* instead of *Khnamusha* and to this form points also the *Khonamukha* of Billena *Śākravānācharita* XVIII. 7. As there is hardly any difference between the pronunciation of *o* and *u* in Kasmir, the spelling does not matter much

91 *Dirghamaghavattāvahishkṛitah*, of which a double translation has been given may be taken as two words, *dirgham* and *aghavattā vahishkṛitah*, or as a compound, *dirgha maghavattā vahishkṛitah*. The author, like a good Kavi loves his pun dearly, and intends it to be taken both ways

92 Indra or Surendra is called *Gotrabhat* because he opened the

Surendra, since he is called *satamanyu*, 'the harbourer of a hundred grudges,' and *gotrahkṣi*, 'the destroyer of the Gotra,' while (*Surendra* of Kāśmīr) deserved the surname *śāntamanyu*, 'he whose anger is repressed,' and *gotrarāksṣi*, 'the protector of the Gotra.'

93 That illustrious (ruler) founded on the frontiers of Dardistan a town called *Saurāṇa*, and a Vihāra called *Narendrabharana*

94 In his own kingdom that prince of great fame and of holy works founded a Vihāra, called *Saurana*, which became famous for piety

95 After this king had died without issue, *Goḍhara*, a scion of a different family, protected the earth together with the best of mountains

96 Liberal, pious *Goḍhara* went to heaven after presenting the Agrahāra *Hastakṣī* to the Brahmans

97 His son *Saurana* after him distributed gold (*saurana*) to the needy, he who caused to flow, in the district of *Karila*, the brook *Sutar namani*

98 His son *Janaka*, comparable to a father (*janaka*) of his subjects founded the Vihāra and Agrahāra called *Jālorā*

Gotra or pen in which the Paṇis had confined the cows of the gods see the quotations in the *Pet Diet* s. v. In the case of the Kāśmīrian *Surendra* *Gotra* must be taken to mean his own or the Brahmanical families

93 Neither the places mentioned in this verse nor the one mentioned in the next can be traced though the former as they were situated on the frontier of Dardistan must have been somewhere in Lolab or Khazdani

It is important to note that Kallhana ascribes the foundation of Vihāras or *śaṇḍhā* monasteries to the last king of the line of *Gomukha*, whom he must have placed somewhere about the 10th century before our era

94 Read with C/ and G/ *सुवर्ण पर्वत* 'The best of mountains' is the Hīmalaya

96 According to the annotator of G/, *Hastakṣī* is now called *ṭakṣi*. My Brahman friends did not know this latter name and thought that *Hastakṣī* might be meant

97 The annotator of G/ explains *Karila* by *arthirane* and *Sutar namani* by *Sannamari* with the note or brook called *Sannamari* marks the place in the pargana *Vidhan* or *Arum*

98 My Brahman friend identifies *Zaur*, near *Zelan* with *Jālorā*

99 After him the illustrious *Sachinara*, whose disposition was forgiving, protected the earth as ruler, his commands gaining obedience (from all)

100 That king founded the two Agrahâras *Samāngasa* and *Asanāra* Without male issue he obtained half of Indra's seat (after death)

101 Next, the son of that king's grand uncle, and great grandson of *Sakuni*, the voracious *Asoka*, ruled the earth

102 That king, cleansed from sin and converted to the teaching of Jina, covered *Sushkalettra* and *Vitastâttra* with numerous *stûpas*

103 Within the precincts of the Dharmiranya Vihâra in Vitastâttra-pura stood a *chastya*, huilt by him, the height of which the eye was unable to measure

104 That illustrious prince built the town of Śrinagari, which is most important on account of its nine million and six hundred thous and houses

105 This virtuous (prince) removed the old brick enclosure of the temple of Vijayeśvara, and built a new one of stone

106. He whose dejection had been overcome built within the en

100 According to the annotator of G¹ the modern equivalent of *Samāngasa* is *Svāngas*, in the Kotihâra pargana, near Islāmabād and of *Asanāra*, the well known village of *Châr*

102 Read *सुष्कलवितस्तापी* The annotator of G¹ remarks *sushka lettra vitastâttra vitavatra*, *sushkalettrascha vitastâttras cha tau sushkalettravitastâttrau deviyâdvichaknam etat* Both localities, the names of which are usually pronounced *Hohttr* and *Pethotr*, are situated in the Devasar parganâ to the south of Islāmabād The former is marked on the Trig Surv map as *Vithawiter*

103 Read *यत्तुतम्* with G¹ and C¹, instead of the *यत्तुतम्* of the editions

104 General Cunningham (*Anc Geogr* 95) has fixed the site of the ancient Śrinagari near Pāndrethân (*Purânâdhishtana*) Some Pandits think that it lay near Islāmabād

105 Regarding the very remarkable *prākuras* of the Kasmīrian temples see Cunningham, *Jour As Soc Beng* XIII pp 340 seqq

106 *Asoketara* must be explained as a *madhyamapadilopa* compound, by *Asokena nirmita varā* 'the (temple of) Śiva built by Asoka' The same remark applies to the numerous names of temples

closure of Vijayेश्वara, and near it, two (other) temples, which were styled *Asokeswara*.

107. As the country was overrun by Mlechhas, the pious (king) obtained from Śiva, the lord of creatures, a son in order to destroy them

ending in *śvara* and beginning with the name of a person, which occur further on.

107. The Mlechhas intended here are probably the Greeks : vide Lassen, *Ind. Alt.*, II. 285, 2nd ed.

Nos. 182-183.

Rāmāyanakāśāsāra, by Kshemendra.

Beginning :

ओं श्रीगणेशाय नमः ॥ श्रीगुरवे नमः ॥ शुभमस्तु ॥

ओं । जितं भगवता तेन हरिणा लोकधारिणा ।

अजेन विश्वरूपेण निर्गुणेन गुणात्मना ॥

ज्येष्ठो जयति वाल्मीकिः सर्गबन्धे प्रजापतिः ।

यः सर्वहृदयालीनं काव्यं रामायणं व्यधात् ॥

End

इति क्षेमेन्द्रविरचिते रामायणकयासार उत्तरखण्डस्तृतीयः समाप्तः ॥

यो गार्हो नवयौवनेपि विपिने चीराम्बरो राघव-

स्तत्राप्यस्य परेण दारहरणं ह्रमस्तदनेपणे । *

संप्राप्तापि जनापवादरजसा त्यक्त्वा पुनर्जानकी

सर्वं दुःखमयं तदस्तु भवतां श्लाघ्यो विवेकोदयः ॥ २ ॥

स वः पुनातु वाल्मीकिः सूकामृतमहोदधिः ।

ओंकार इव वर्णानां कवीनां प्रथमो मुनिः ॥

कश्मीरेण्मर्बन्तिस्सन्धुर्जन्मचन्द्र इवापरः ।

प्रकाशेन्द्रः स्थिरा यस्य प्रयस्य कीर्तिकौमुदी ॥ ३ ॥

सदादानार्द्रहस्तेन महता भद्रमूर्तिना ।

साधु पुञ्जरिता येन प्राप्ता कीर्तिः यताकिना ॥

विद्वज्जनमपर्याप्तं [?] पर्याप्तस्वजनेत्सवः ।
 कथासारसुधासारं क्षेमेन्द्रस्तत्सुतो व्यधात् ॥ ५ ॥
 मुक्त्यात्मना [?] रणा [?] तारहारनूपुरमेखला ।
 विलासलासिका यस्य वदने भाति भारती ॥ ६ ॥
 लोभाभिमानमलिनानि धनानि निखं
 कान्ताकटाक्षचटुलानि च जीवितानि ।
 ज्ञात्विति चन्द्रधवलानि यज्ञांसि येन
 काव्यैः स्थिराणि भुवनेषु निवेशितानि ॥ ७ ॥
 आमोदयन्ति सरसान्यतिकोमलानि
 विप्रेण रामयशसा प्रययार्थिनीव ।
 येनानिलं (?) प्रणयभूषणतां जनस्य
 नीतानि काव्यकुसुमान्यसितानि तानि ॥ ८ ॥
 गुणा गुणतया भान्ति येषु वस्तुषु विस्मयः ।
 निर्गुणेषु गुणा एव ये वदन्ति जयन्ति ते ॥ ९ ॥
 इति क्षेमेन्द्रविरचिते[ः] रामायणरूपासारः समाप्तः ॥

No. 184

*Rāṭanarjunīya or Arjunarāvanīya, by Bhatta Bhāma **

Beginning :

श्रीमानभूदुपतिरर्जुनाख्यः कृती कृतज्ञः कृतवीर्यसूनु ।
 आलोक्य यं सिंहमिवाजिभाजं ननाक्ष शत्रुर्गजनाशमाशु ॥ १ ॥

Fol. 36, l. 10, end of S. II. •

इति श्रीमहाकविश्रीभट्टभीमकृते रावणार्जुनीये महाकाव्ये गाङ्गु-
 'टादिपादे प्रथमः सर्गः ॥

Fol 7a, l. 11, end of S. II. •

इति श्रीकाशीरभट्टभीमविरचिते रावणार्जुनीये महाकाव्ये
 भूवादिपादे द्वितीयः सर्गः ॥

V. 6, read रणनार.

विष्णुसहासका 162 pr m and 193

V 8, perhaps प्रणयार्थिनेव Read येनानिलो Probably कुसुमानि सितानि ॥

V. 9. गुणः 182, 183

• Extracts by Vāmanācārya.

Fol 10a, l. 2, end of S. III. :

इति रावणार्जुनीये महाकाव्ये आकढारादिपादे तृतीयः सर्गः ॥

Fol. 13a, l. 1, end of S. IV

इति श्रीरावणार्जुनीये महाकाव्ये समर्थपादे चतुर्थः सर्गः ॥

Fol 14b, l. 7, end of S. V. :

इति, श्रीरावणार्जुनीये महाकाव्ये पूर्वापरपादे पञ्चमः सर्गः ॥

Fol 1-8b, l. 10, end of S. VI .

इति रावणार्जुनीये महाकाव्येभिहितपादे षष्ठः सर्गः ॥

Fol 20a, l. 2, end of S. VII. :

इत्यर्जुनरावणीये महाकाव्ये द्विगुरेकवचनपादे सप्तमः सर्गः ॥

Fol 23a, l. 8, end of S. VIII. :

इत्यर्जुनरावणीये महाकाव्ये प्रत्ययपादेष्टमः सर्गः ॥

Fol, 25b, l. 8, end of S. IX

इत्यर्जुनरावणीये महाकाव्ये महाकविभट्टभीमकृते प्रत्ययपादे पाश्चात्ते नवमः सर्गः ॥

Fol 28a, l. 4, end of S. X.

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणवरभट्टभीमकृते कर्मव्यण्पूर्व-
पादे दशमः सर्गः ॥

Fol 30a, l. 4, end of S. XI .

इत्यर्जुनरावणीये महाकाव्ये कर्मव्यण्या [कर्मव्यण्] पादे एकादशः सर्गः ॥

Fol 34a, l. 8, end of S. XII

इत्यर्जुनरावणीये उणादिपादे द्वादशः सर्गः ॥

Fol 37a, l. 6, end of S. XIII

इत्यर्जुनरावणीये महाकाव्ये वैयाकरणभट्टभीमकृते धातुसंख्यपादे
त्रयोदशः सर्गः ॥

Fol 40a, l. 6, end of S. XIV

इत्यर्जुनरावणीये रक्तपादे चतुर्दशः सर्गः ॥

Fol 41b, l. 1, end of S. XV.

इत्यर्जुनरावणीये प्राग्ग्रहतेष्ठवपादे पञ्चदशः सर्गः ॥

Fol 43b, l. 11, end of S. XVI

इत्यर्जुनरावणीये धान्यानां भवने पादे षोडशः सर्गः ॥

Fol 46a, l. 14, end of S. XVII :

इत्यर्जुनरावणीये पादशतपादे सप्तदशः सर्गः ॥

Fol 47b, l 9, end of S XVIII

इत्यर्जुनरावणीय एकाचोद्विपादेष्टादश सर्ग ॥

Fol 49b, l 10, end of S XIX

इत्यर्जुनरावणीये महाकाव्ये लुगुत्तरपदे[पादे]एको[न]विंश सर्ग ॥

Sarga XX missing

Fol 51b, l 3, end of S XXI

इत्यर्जुनरावणीये महाकाव्ये युवोरनाकपाद एकविंश सर्ग ॥

Fol 54a, l 4, end of S XXII

इत्यर्जुनरावणीये महाकाव्ये सिचिवृद्धिपादे द्वाविंश सर्ग ॥

Fol 55b, l 11, end of S XXIII

इत्यर्जुनरावणीये महाकाव्ये देविकापादे त्रयोविंश सर्ग ॥

Fol 57b, l 2, end of S XXIV

इत्यर्जुनरावणीये महाकाव्ये नौ च [ड्युपधा] पादे चतुर्विंश सर्ग ॥

Fol 58a, l 2, end of S XXV

इत्यर्जुनरावणीये महाकाव्ये पञ्चविंश. सर्ग ॥

Sarga XXVI is missing

Fol 60b, l 14

इत्यर्जुनरावणीये महाकाव्ये - - - - सप्तविंश सर्ग ॥

समाप्त चेदमर्जुनरावणीय काव्यम् ॥

कृतिस्तत्रभवतो महाप्रभावश्रीशारदादेशान्तर्गतवत्सभीस्थाननिवासिनो

भूमदृश्येति* शुभम् ।

वल्लभीस्थान उ - इति ग्रामो वराहमूलोपकण्ठस्थित ॥

सच्छाळा रचना विलोक्य मयका काव्येन भूमोदिते (†)

यत्नोय रचितो विलेखनकृते यत्तत्समध्व बुधा ।

यन्मध्येन लिपिगता बहुरिति प्रागेव जीणानि य-

त्पत्राण्यत्र च कीटदोष उदभूयतत्र किं कथ्यताम् ॥ १ ॥

No 192

Śākuntalan itaka †

श्रीगणेशाय नमः ।

॥ अथ शकुन्तलानाटक लिख्यते ।

या मृदुस्सष्टिराद्या पिबति विधिद्वयं या हविर्षा च होत्री

ये द्वे काल विधत्त भुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।

* Read भीमदृश्ये

† Transcribed by Nārāyaṇa Śastri revised by Vāmanāchārya Jhalikar and myself

यामाहुस्सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु नस्ताभिरष्टाभिरीशः ॥

नान्दन्ते

सूत्रधारः ॥ नेपथ्याभिमुखमवलोक्य । आर्ये यदि नेपथ्यविधानमवसितं
* तदितस्तावदागम्यताम् ॥

प्रविश्य

नटी । अय्य* इमहि आणवेदु अय्यो को णिओओ अणुदिट्ठीअदुत्ति ॥
सूत्र० । दृष्ट्वा । आर्ये अभिरूपप्रायभूयिष्ठेयं परिषत् । अस्यां च किल
कालिदासप्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः तत्प्र-
तिपात्रमास्थीयतां यत्रः ॥

नटी । † सुविहिदप्पओअदाए अय्यस्त न किञ्चि परिहासइस्सदि ॥
सूत्र० । सस्मितं । आर्ये वेदयामि ते भूतार्थम् ।

आपरितोषादिदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥

नटी । ‡ एवण्णेदं अणन्तरकरणीअं दाणि अय्यो आणवेदु ॥
सूत्र० । दृष्ट्वा किमन्यत् अस्याः परिषदः श्रुतिप्रसादहेतोरिममेव नाति-
चिरप्रवृत्तमुपभोगक्षमं ग्रीष्मकालमधिकूल गीयतां तावत् । सम्प्रति हि ।
सुभगतलिलावगाहाः पाटलिसंसर्गसुरभिवनवाताः ।
प्रच्छासमुलभनिद्रा दिवसाः परिणामरमणीया ॥

नटी । तथा गायति ।

§ खणचुम्बिआइ भमरोहिं सुअअ सुकुमारकेसरासिहाइं ।

अवदसअन्ति पमदा दअमाणाओ सिरीसकुसुमाइं ॥

मूत्र० । आर्ये मुदु गीतम् । एष हि । गीतरसावबद्धचित्तवृत्तिरालिखित इव
स्थितः सर्वतो रङ्गः । तदिदानीं कृतमत्प्रकरणमाश्रित्य जनमाराधयामः ॥

* आर्य इयमस्मि आज्ञापयन् आर्य को नियोग अनुदीयतामिति ॥

† सुविहितप्रयोगतया आर्यस्य न किञ्चित्परिहास्यत ॥

‡ एवमिदं अनन्तरकरणीय इदानीं आर्ये अदागयन् ॥

§ खणचुम्बितानि भमरी सुभगसुकुमारकेसरासिहानि ।

अवतसयति पमदा दयितानि सिरीसकुसुमानि ॥

नटी ॥ * पदमयेव अयेण आणत्तं जहा ण अहिण्णाणसउन्तला नाम
अपुरुवं णाडअपओएण अधिअरीअदुत्ति ।
सूत्र० । भवतु सम्पगानुप्रबोधितोहमस्मिन्क्षणे खलु । विस्मृतं मया तत् कुत ।
तवास्मि गीतरागेण हारिणा प्रसभं हतः ।
नेपथ्याभिमुखमवलोक्य ।

एष राजेव दुष्यन्तस्तारङ्गेणातिरंहसा ॥

इति निष्क्रान्तौ

प्रस्तावना ॥

ततः प्रविशति रथयातकेन मृगानुसारी चापहस्तो राजा दुष्यन्तस्सूतश्च ।
सूतः ॥ राजानं मृगं चावलोक्य ।

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।

मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥

राजा । सुदूरमनेन कृष्णसारेण वपमाकृष्टाः । अयमिदानीमपि ।

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः

पश्चाद्वर्धेन प्रविष्टश्शरपतनभयाद्भयसा पूर्वकायम् ।

शष्पैरर्धावलीढैः श्रमविततमुखभ्रंशिभिः × कीर्णवर्मा

पश्योदयपुतिन्वादियति बहुतरं स्तोकमुष्ण्यां प्रयाति ॥

कथमनुपातिन एव मे प्रयत्नप्रेक्षणीयस्संवृत ।

सूतः । आयुष्मन् उद्घातिनीं भूमिरियं मया रश्मिसयमनाद्रथस्य वेगो

मन्दीकृतः तेन एष ते मृगो विप्रकृष्टान्तरस्संवृत. सम्प्रति तु

समदेशवर्ती न दुरासदो भविष्यति ।

राजा । मुच्यन्तामभीषव. ।

सूत. । यदाज्ञापयति आयुष्मान् । तथा भूत्वा रथवेगान्तरं निरूपयन् ।

आयुष्मन् पश्य २ एते ।

मुक्तेषु रश्मिषु निरायतपूर्वकाया

निष्कम्पचामरशिखा निभृतोच्चकर्णा ।

आत्मोद्वैतरपि रजोभिरलङ्घनीया

धावन्ति ते मृगजवाक्षमेव रथ्याः ॥

* प्रथममेव आर्येण अज्ञतं यथा न अभितावशकुन्तः नाम अपूर्वं नाटकप्रयोगेण
अभितयितव्यमिति ॥

राजा । सत्यमतीत्य हरिहरीनपि हरयो वर्त्तन्ते । तथाहि ।

यदालोके सूक्ष्मं ब्रजति सहसा तद्विपुलतां
यदर्धे विच्छिन्नं भवति कृतसन्धानमिव तत् ।
प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो-
र्न मे दूरे किञ्चिन्न च भवति पार्श्वे रयजपात् ॥

सूतः । आयुष्मन् अस्य खलु बाणपथवर्तिन × कृष्णसारङ्गस्यान्तरे
तपस्विनः ।

राजा । ससम्भ्रमम् । तेन हि निगृह्यन्तां वाजिनः ।

सूतः । तथा करोमीत्युक्त्वा रयं स्यापयति ।

ततः प्रविशति आत्मना तृतीयस्तापसः ।

ससम्भ्रम इस्तमुद्यम्य । राजन् २ आश्रममृगोयम् २.

तत्साधु कृतसन्धानं प्रतिसंहर सायकम् ।

आर्त्तनापाय वः शस्त्रं न प्रहर्तुमनागति ॥

राजा । एष प्रतिसंहतः । यथोक्त करोति ।

तापसः । सहर्षं । साधु भोः सदृशमेतत्पूख्वाजातस्य भवतः । सर्वथा
चक्रवर्तिनं पुत्रमवाप्नुहि ।

राजा । प्रतिगृहीतं तपोधनवचनम् ।

तापसः । समिदाहरणाय प्रस्थिता वयं एष चास्मद्दुरो × काश्यपस्य
संसर्कहिमवत्सानुरनुमालिनीवीरमाश्रमो दृश्यते न चेदग्न्यकार्पाति-
पातस्तत्प्रविश्यात् प्रतिगृह्यतामतिथिस्तकारः । अपि च ।

धन्यास्तपोधनानां प्रतिहतविघ्ना × क्रियास्तमालोक्य ।

ज्ञास्यसि कियद्गुणो मे रक्षति मौर्वीकिणाङ्क इति ॥

राजा । अयं सन्निहितोऽत्र कुलपतिः ।

तापसः । अदौमानवदां शकुन्तलामतिथिसन्काराय सन्दिश्य प्रतिकूल देवं
चास्या देवं शमयितुं गोमतीर्य प्रभातं गतः ।

राजा । भवतु तां द्रक्ष्यामि सा मां विदितभार्गं महर्षे × करिष्यति ।

तापसः । साधयत्स्वतावदिति सक्षिप्यो निष्क्रान्तः ।

राजा । सूत चोदयाश्वान् पुण्याश्वमदर्शनेन तावदात्मानं पुनीमेह ।

सूतः । यदाज्ञापयत्यायुष्मान् । परिक्रम्य रथयातकं निरूपयति ।
राजा । समन्ताद्विलोक्य सूत अकथितोपि ज्ञायत एव यथायमाभोगस्तपो-
वनस्येति ।

सूतः । कथमिति ।

राजा । न पश्यति भवान् । इह हि

नीवाराशुकगर्भकोटरमुखभ्रष्टास्तरूणामधः

प्रस्निग्धाः कचिदिङ्गुदीफलभिदस्तूच्यन्त एवोपलाः ।

विश्वासोपगमादभिन्नागतयश्शब्दं सहन्ते मृगा-

स्तोयाधारपथाश्च बल्कलशिखानिष्यन्दलेखाङ्किताः ॥

सूत ॥ सर्वमुपपन्नम् ।

राजा । लोकाग्रन्तरं च गत्वा ।

कुल्याम्भोभिः प्रसृतचपलैः शाखिनो धौतमूला

भिन्नो राग × किसलयरुचामाज्यधूमोद्गमेन ।

एते चार्वागुपवनभुवि छिन्नदर्भाङ्कुराया

नष्टाशङ्कुं हरिणशिशवो मन्दमन्द चरन्ति ॥

मा तपोवनवासिनामुपरोधोभूत्तेदेतावत्येव रथं स्थापय यावदवतरामि ।

सूत । धृताः प्रग्रहा अवतरत्यायुष्मान् ।

राजावतीर्य विनीतवेशेन प्रवेश्यानि तपोवनानि तदिदमाभरण तावत्प्र-
गृह्यतामिति सूतायाभरणं दत्त्वा धनुश्चोत्सृज्य [1] सूत यावदहमु-
पास्य महर्षिनुपावर्ते तावदार्द्रशृङ्गा × क्रियन्ता वाजिनः ।

सूतः । यदाज्ञापयत्यायुष्मानिति निष्क्रान्तः ।

राजा । परिक्रम्यावलोक्य च [1] इदमाश्रमद्वारं यावत्प्रविशामि । प्रविश्य
निमित्तं सूचयन् विमृषति ।

शान्तमिदमाश्रमपदं स्फुरति च बाहु × कुतः फलमिहास्य ।

अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥

नेपथ्ये* इदो इदो पिअसही ।

राजा । कर्णं दत्त्वा [१] अये दक्षिणेन कुसुमपादपवीचीमालापमालां
यावदत्र गच्छामि ।

परिक्रम्यावलोक्य च । एतास्तपस्विकन्यकास्त्वप्रमाणानुरूपैस्तेचनघट-
कैर्बालपादपान्तिञ्चन्य इत एवाभिवर्तन्ते । निपुणं निर्वर्ण्य [१] अहो माधु-
र्यकान्तं खलु दर्शनमासाम् । तद्यावदेतां छायामाश्रित्य प्रतिपालयामि ।

विलोकयन्सित । ततः प्रविशति यथोक्तव्यापारा सह तसींभ्य
शकुन्तला ।

सख्यौ । *हला सउन्तले तदन्तो वि खु तादकस्तवस्त अस्तमस्वप्पका
पिअति तक्केह जेण णवमालिआपेलवावि तुअं एदस्त आल-
वालपूरणे णिउत्ता ॥

शकु० । तदि ण केअलं तादणिओओ ति बुहुमाणो जाव ममावि गुअ-
रिसिणिहो एदिसं अत्थियेव ।

वृक्षसेकं निरूपयति ।

उभे । †हला सउन्तले । उदअलम्बिदा गिहकालकुमुमदाण्णो गुमका
दाणि अणिकान्तसमएवि स्वसए सिञ्चाह तगुणो अणहिता-
न्धिपुरवो धम्मो भविस्सदि ।

शकु० ॥ ‡अहिणन्दणीअं मत्तेधि । नाळ्येन सिञ्चति ।

राजा । निर्वर्ण्य सकौतुकं । कथयिष्यं ता कण्वदुहिता अहो निम्नयः ।
शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।

दूरीकृता × खलु गुणैर्मद्यानलता वनलताभिः ॥

भवतु पादपान्तरित एव विशस्तभावामेनो पश्यामि । तथा करोति ।

शकु० । ॥ एतो वादेरिदपलवान्दुलीहिं तुभरावेदि रिअ मं वउल्लसन्व-
को जाव ण सम्भावेमि ॥

राज सन्निरूपमाणान्दति ।

* हल सउन्तले तदन्तो वि खु तादकस्तवस्त अस्तमस्वप्पका पिअति तक्केह जेण णवमालिआपेलवावि तुअं एदस्त आल-
वालपूरणे णिउत्ता

† तदि ण केअलं तादणिओओ ति बुहुमाणो जाव ममावि गुअरिसिणिहो एदिसं अत्थियेव ।

‡ हला सउन्तले उदअलम्बिदा गिहकालकुमुमदाण्णो गुमका दाणि अणिकान्तसमएवि स्वसए सिञ्चाह तगुणो अणहिता-
न्धिपुरवो धम्मो भविस्सदि ।

§ अहिणन्दणीअं मत्तेधि ॥

॥ एव वादेरिदपलवान्दुलीहिं तुभरावेदि रिअ मं वउल्लसन्वको जाव ण सम्भावेमि ॥

राजा । निर्वर्ण्य । असाधुदर्शा तत्रभवान्काश्यपः य इमामाश्रमधर्मचरणे
नियुक्ते ।

इदं किलाव्याजमनोहरं वपुस्तपक्षमं साधयितुं भविष्यति ।
ध्रुवं स नीलोत्पलपत्रधारया समिलतां छेत्तुमृषिर्व्यवस्यति ॥

शकु० ॥ *हला अनसूए अदिपिण्डेण पिअंवदाए वल्कलेण णिअन्ति
दग्धि सेढिलेहि दाव णं ।

अनसूया ॥ शिथिलयति ।

प्रियं० । सस्मितम् । †पओहरकिथारइतअं अत्तणो जोव्वणं उवालह ।

राजा । कामप्रतिरूपमस्य वयसो वल्कलं न पुनरलङ्कारश्रियं न
पुष्पति । कुतः ।

सरसिजमनुविद्धं शैबलेनापि रम्य
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणा मण्डनं नाकृतीनाम् ॥

प्रियं० । ‡हला सउन्तले एसा तादकस्सवेण तुअं विअ संवत्तिदा अलि-
न्दआए माहवीलदा पेक्ख णं किं विसुमरिदा दे ।

शकु० । §अन्तापि विमुमरिस्सदि । इति तत्समीपं गच्छति ।

प्रियं० । ॥हला सउन्तले दिड्ढिआ इधप्पेव मुहूत्तक दाव वउल्ल-
वखसमीवे ।

शकु० । ¶किन्ति ।

* हला अनसूए अदिपिण्डेण नियुक्ता वल्कलेन नियन्त्रितेवासि शिथिलय सावदेन ॥

† पयोधरविस्तारयितुक आत्मनो यौवन वयालभस्य ॥

‡ हले शकुन्तले ण्या तादकश्यपेन त्रयिव सर्वज्ञता अलिन्दके साधवीलता मेहस्विना किं विगमिता ते.

§ आत्मापि विमुमरिष्यति ॥

॥ हले शकुन्तले तिष्ठ इहेव मुहूर्तक तावत् वपुलवधसमीपे ।

¶ किमिति ।

प्रियं० । * तए समीवट्टिदाए लदासणाहो विअ मे वडलख्खको पडिवादि ।
शकु० । † अदो खु पिअवदासि ।

राजा । प्रियमपि तथ्यमाहैषा । अस्याः खलु ॥

अधर × किसलयराग. कोमलविट्पानुकारिणौ बाहू ।

कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम् ॥

अन० । ‡ हला सउन्तले इअं स्वअंवरवहूस्सहआरस्स तए किदणामधेअरस
वणदोसिणो णवमालिका ।

शकु० । उपगम्यावलोकय च । हला रमणीये काले § हरस्त पादप-
मिहुणस्स वदिअरो संवुत्तो इअ णवकुसुमजोवाणा अअवि वद्धफ-
लदाए उवभोअकमो सहआरो । पश्यन्ती तिष्ठति ।

प्रियं० ॥ ¶ हला अणसूए जाणासि किण्णिमित्तं सउन्तला वणदोसिणो
अधिमेत्तं प्रेक्खदि त्ति ।

अन० । ¶ ण खु विभावेमि ।

प्रियं० । ** जथा वणदोसिणा अणुसदित्तेण पादपेण सङ्गुदा णवमालिका
अवि णाम एवं अहमि अत्तणो अणुख्वं वर लभेमिस्सि ॥

शकु० ॥ †† एस णूर्ण अत्तणो दे चित्तगदो मणोरहइओ । कलशमावर्गति ।

राजा । अपि नाम कुलपतेरियमसवर्णक्षेत्रसम्भवा स्यात् । अथवा
असशयं क्षत्रपरियहशमा यदेवमस्यामभिलापि मे मनः ।
सता हि सन्देहपदेषु वस्तुषु प्रमाणमन्त × करणप्रवृत्तयः ॥

तथापि तन्नत एना वेदिनुमिच्छामि ।

* तस्या समीपस्थितया ललासनाय इव मे वकुलबुद्धयः प्रतिगतिः ।

† अतः गतुं प्रियादासि ।

‡ हल इय स्वमरकट् मङ्गकारस्य तस्या कृशामधेयस्य वनराशिना नामालिका ।

§ हले एतस्य पादपमित्युक्त्यं प्रविष्टां यष्टां इति कुसुमयोगेना अयमपि वडलराजं
उपभोगधम सहकारः ।

¶ हले अनसूय जाणासि किं निमित्तं सउन्तला । त्वत्पत्न्या अभिमानं नेष्टुं इति ॥

¶ न गतुं विभावयामि ॥

** यथा वनराशिना अनुसङ्गक्षेत्र पादपेन समता नामालिका अभिमानं आगम्य आ मनः
अनुसृत्य वरं लभेय इति ॥

†† एष नूनं आगमनस्ते विजयगतं मनोवत् ॥

शकु० । भमरसम्पातं नाटयति । * अहो सलिलसेअसंबुत्तो णवमालिअं
उज्झिअ वअणं मे महुअरो अणुवट्ठदि । भमरवाधा निरूपयति ।
राजा विलोक्य सस्पृहम् ।

चलापाङ्गा दृष्टिं स्पृशसि बहुशो वेपथुमती
रहस्याख्यायेव स्वनसि मृदुकर्णान्तिकगत ।
करौ व्याधुन्वन्त्याः पित्रासि रतिसर्वस्वमधरं
वयं देवैर्मोक्ष्यान्मधुकर हतस्व खलु कृती ॥

शकु० ॥ परित्ताअध मं इमिणा कुसुमपादच्चेरेण अभिमूअमाणं ।
उभे विहस्य । † केवअं परित्ताणे दुस्तन्द आरुन्द राअरविखदाणि खु
तवोवणाणि होन्ति ।

राजा । अवसर. सत्वयं ममात्मान दर्शयितुम् । उपसृत्य न भेतव्य न
भेतव्यामिदधोक्ते । अपवार्य एव राजाहमिति प्रतिज्ञात भवति ।
भवत्प्रतिधिसमुचिताचारसत्कारमवलम्बिष्ये ।

शकु० ॥ सत्तासं । ‡ ण एसो मे पुरदअद धट्ठो विरमदि ता अण्णदो
गदमिस्सं । इति पटान्तरेण स्थित्वा सदृष्टिक्षेपम् । § इदं कथं
इतो वि मं अणुस्तरदि ।

राजा सत्वरमुपेत्य ।

कः पोरवे वसुमती शासति शासतरि दुर्विनीतानाम् ।

अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥

सर्वा राजानं दृष्ट्वा किञ्चिदिव सम्मान्ताः ।

अन० । ॥ ण खु किञ्चि अद्याहिद इअं ण पुणो णो पिअसही महुअरेण

• आउलीअइमाणा कादरीभूदा ।

शकुन्तला दर्शयति शकुन्तलामुपेत्य भवत्यपि तपस्ते वर्धते ।

शकुन्तला ससाध्वता अवनतमुखी अवचना तिष्ठति ।

* अहो सलिलसेकाङ्क्षा राजा नवमालिका उज्झिष्य वदन मे मधुकर अनुसृत ।

† केवल परिमाण दुस्तन्द आरुन्द राजसत्त्वानि शकु तपसवानि ।

‡ न एव म पुरतः धट्ठो विरमति ता अण्णदा अभिनय ॥

§ ता विहस्य कथं इति वि मं अनुसर्तते ॥

॥ न तत् किञ्चित् भवति इत्यनपुनः न विवर्धते मधुरेण अनुसृत (किमपि) काव्ये

विज्ञा ।

अन० । राजानमप्रति । * दाणि अदिधिविसेसलम्भेण ।

प्रियं० । †साअदं अप्यस्त ।

अन० । ‡हला सउन्तले गच्छ तुभं उटअदो कलमिस्तं उवाहर पादोदअं
अत्थि एव ।

राजा । भवतु सूनृतयेव कृतमातिथ्यम् ।

प्रियं० ॥ §तेण इमस्ति दाव पादवच्छाआसीअच्छाए सत्तवणंवेदिआए
अप्यो उपविसिअ मुहुत्तमं परिस्तमं अवणेदु ॥

राजा । ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः तन्मुहूर्त्तमुपविशत ॥

प्रियं० ॥ जनान्तिकं । ॥हला सउन्तले उइदं णो अदिधिपर्युवात्तणं ता
इध उअविसमह । सर्वा उपविशन्ति ।

शकु० । आत्मगतं । ¶किण्णु नु इमं पेविखअ तवोवणविरोधिणो विअरस्त ।
गमणीअलि संवुत्ता । सर्वा विलोभ । अहो समानवयोरूपरम-
णीय सौहादं भवतीनाम् ॥

प्रियं० ॥ जनान्तिकं । **को णु ववु एसो महुलगम्भीराकिदी महुं पिअं
आलवन्तो पहवन्त दक्खिणं विअ करोदि ।

अन० । जनान्तिकमेव । †† सदि ममावि कोदूहलमत्थियेव ता पृच्छिस्तं
दाव णं । प्रकाशं । अप्यस्त णो महुसालजजणिदो विसग्गो मन्ता-
वेदि कदमं पुण अप्यो वण्णमलङ्करोदि किण्णिमित्तं वा सुकुमारेण
अप्येण तवोवणागमणपरिसमस्त अत्ता ॥ वेदी किदो ॥

* इदानीं अतिथिविशेषलभेन ।

† स्वागतं आर्यस्य ।

‡ इत्थे शकुन्तले गच्छ त्वम् । उटज कलमिथ उवाहर पादोदर आहरणम् ।

§ तेन एतस्मिन् तावत् पादपच्छायाशान्त्यायां सत्तवणवदिकायां आगम्य उपविश्य मन्त्रं
परिधाय अन्नपचतुः ।

॥ इत्थे शकुन्तले अचित्तम् अतिविषयुष्मान्न तत् इह उपविशामः ।

¶ इमं मेधय तपोवनविराजितेन विहारास्य गमनीयारिम् गच्छाम ।

** को णु एतद् एव मधुरगम्भीराकृतिः मधुरं पिब आत्मन् मधुराश्रित्यमित्रं करोति ॥

†† सति ममापि कौतूहलमप्यत्र तत् पृच्छित्वेन नावदनम् । आमेव ना मधुराश्रित्यमित्रा
विसग्गा मन्थयति कतमं पुन आत्वं तर्जयन्कुशोतिं किञ्चिन्मित्रं वा आगम्य तपविनाममन-
परिममस्य आत्मा प्राप्नीकृतम् ॥

शकु० ॥ आत्मगत । *हिअअ मा उत्तम ज तए चिन्तिद त अणसूआ
मन्तेदि॥

राजा । स्वगत कथमिदानीमात्मान निवेदये कथं वात्मपरिहार करोमि ।
भवत्वेव तावदेना वक्ष्ये[॥]प्रकाश[॥]भवति वेदविदस्मि पौरवेण
राजा धर्माधिकारे नियुक्त सोहमाश्रमिणामविभ्रक्रियोपालभाय
धर्मारण्यमिदमायात ।

अन० । †सणाधा धम्मआरिणो ॥

शकु० । शृङ्गारलज्जा निरूपयति ॥

सख्यौ । उभयोराकार विदित्वा । जनान्तिक । †हला सउत्तले जदि अज्ज
तादो इह सण्णिहिदो भवे ।

शकु० ॥ सभूभेद § तदो किं भवे ।

उभे ॥ ॥ तदो इम अदिधि जीविदसव्वस्सेणवि कदर्थं करे ॥

शकु० ॥ सरोप । ¶ इअ वेध किमिहि हिद करेअ मन्तेध ण खु गुणिरा ।
परावृत्त्य तिष्ठति ॥

राजा ॥ वयमपि तावद्वक्त्यो सखीगत पृच्छाम ॥

उभे । **अयं अणुगाहे वि अव्वत्यणा ॥

राजा ॥ भगवान्काश्यप शाश्वते ब्रह्मणि वर्तेते । इयं च वा सखी तदा
त्मजेति पृथमेतत् ॥

अन० ॥ ††सुणाट्ठ अय्यो अथि कोत्तिओत्ति गोत्तणामधेओ महप्पहावो
राएसी ॥

राजा ॥ प्रकाशस्तत्रभवान् ॥

अन० । ††त सहीअणे पहन अवगच्छ उज्झिअसरीरसरक्खणादीहि उण
तादकस्सवो से पिदा ।

* इदं मा उत्तमं यत्स्वया चिन्तितं तत् अणसूआ गच्छति ॥

† सणाधा धर्माचारिण ॥

‡ इहे शकुन्ते यदि अयं तात इह सखिदत्तो भवत ॥

§ तत् किं भवत ॥

॥ तत् इमं अतिथिं जीविदसव्वस्सेणवि वृत्त्यर्थं कर्मात् ॥

¶ सुधा क्रिया इदं कृतं मया यत् तं सुखं आयायि ॥

** अयं अनुग्रहाय अभ्यस्त ॥

†† श्रुत्वा अयं अस्मि तत्रागच्छ शरीरात्मिका महाभावा राजा ॥

‡ तं सखिदत्तं तत् त्वमागच्छति ब्रह्मरीरस्वखणात् । पुन तावत्कथयामास विना ॥

राजा । उज्जितशब्देन जनितं कुतूहलं तदामूलाच्छ्रोतुमिच्छामि ॥

अन० । पुरा किल * तस्त कोसिअस्त राएसिणो उगो तवसि वत्त-
माणस्त किंवि जादराद्धेहि देवेहि मेणआ णाम अच्छराणिअम-
विग्घकारिणी पहिदा ॥

राजा ॥ अस्येतत् । अन्यसमाधिभीरुत्वं देवानाम् । ततस्तत् ॥

अन० ॥ † ततो वसन्तोदवसमए तए उन्मादइत्तअ रूप पेविखअ । इत्यद्धे
लज्जया विरमति ।

राजा ॥ भवतु पुरस्तादवगम्यत एव अप्परस्सग्भवैषा ॥

अन० ॥ ‡ अध ई ।

राजा । मुच्यते ।

मानुषीषु कथं वा स्यादस्य रूपस्य सम्भवः ।

न प्रभातरलं ज्योतिरुदेति वरुधातलात् ॥

राकु० । अधोमुखी तिष्ठति ।

राजा । स्तगतं । लब्धकारासो मे मनोरथः किन्तु परिहारोदाहता वरप्रार्थना
श्रुत्वापि न श्रद्धति कातरं मे मन ॥

प्रिय० ॥ शकुन्तला तस्मिन् विलोक्य नायकाभिमुखी । § पुनो वि वत्तुकामो
अप्यो ॥

शकुन्तला सखीमङ्गल्या वर्जयति ।

राजा । सम्पुपलक्षित भवत्या । अस्ति नस्तच्चरितश्रवणलोभादन्यप्रष्टव्य ।

प्रिय० । ॥ तेण हि विहारिदेण अल णियन्तणानुगो तवस्सिअणो ॥

राजा । उपपद्यते भवति सखी ते विज्ञातुमिच्छामि ।

* तस्य कौशिकस्य राजस्य उग्र तपसि वर्तमानस्य किमपि जातशब्दे देवी भगवानाम
अप्सरा नियमाविनकारिणी पहिता ॥

† ततो वसन्तोदवसमये तस्या उन्मादप्रवर्तक रूप प्रक्ष्य ।

‡ अथ किम् ॥

§ पुनो वि वत्तुकाम आर्त्त ॥

॥ तेन हि विचरितेन अल नियन्त्रणयुक्त तपस्विजनः ॥

वैखानसं किमनया व्रतमाप्रदाना-
 द्वापापारोधि मदनस्य निषेवितव्यम् ।
 अत्यन्तमात्मसदृशे क्षणवलभाभि-
 राहो निवत्स्यति समं हरिणाङ्गनाभिः ॥

प्रियं० । * अय्य धम्मचरणेवि एसप परापीणो अणो गुरुणो उण से
 अणुरूवरपदिवादनसङ्कुप्पो ॥

राजा ॥ न खलु दुर्लभैषा प्रार्थना । आत्मगत ।
 भव हृदय साभिलाषं सम्प्रति सन्देहनिर्णयो जातः ।
 आशङ्कसे यदस्मि तदिदं स्पर्शक्षमं रत्नम् ।

शकु० । सरोषमिव † अणसूए गमिस्से अहम् ।

अन० । ‡ किण्णिमित्तम् ।

शकु० ॥ § इअं असम्बद्दालाविणी प्रियंवदा अय्याए गोतमीए निवेद-
 यिस्से । दत्तुत्तिष्ठति ।

अन० ॥ ॥ सहि ण जुत्तं अस्तमवासिणो जणस्तु अकिदसत्कार अदिधि-
 विसेपं उज्झिअ सच्छन्ददो गमणं ॥

शकु० ॥ न किञ्चिदुक्ता प्रस्थितैव ॥

राजा । अपवार्य कथ गच्छति ग्रहीतुमिच्छन्पुनरात्मानं निगृह्य । अहो
 चेष्टाप्रतिरूपिका कामिनो मनोवृत्तिः । अह हि ।
 अनुयास्यन्मुनितनया सहसा विनयेन वारितप्रसर ।
 स्थानादनुचलन्नपि गतैव पुनः प्रतिनिवृत्त ॥

प्रियंवदा शकुन्तलामुपसृज्य । हला ॥ चण्डि ण दे जुत्त गच्छिदुम् ।

* आर्यं धर्माचरणेपि एव परापीणो जनो गुरुणा पुन अस्या अनुरूपवरपतिपादन-
 सङ्कुल्यः ॥

† अनुसूये गमिष्ये ॥

‡ किनिमित्तम् ॥

§ इयमसम्बद्दालापिनी प्रियंवदा आर्याया गौतम्या निवेदयिष्यामि ॥

॥ स हि न युक्तमाश्रमवासिनो जनस्य अस्तसत्कार अतिथिविशेष उज्झित्वा सच्छन्दतो
 गमनम् ॥

॥ इति चण्डि न ते युक्त गच्छ ॥

शकु० । सभ्रूभङ्गं * किति ।

प्रिय० ॥ † रुक्तेचणके दुए मे धारयेति तेहि दाव अत्ताणअ मोएहि तदो गमिस्ससि । बलादेनां निवारयति ।

राजा ॥ भद्रे वृक्षेचनकादेवपरिश्रान्तामत्रभवतीं लक्षये । तथा ह्यस्याः ।
स्वस्तासावतिमात्रलोहितकरौ बाहू घटोत्क्षेपणा-
दद्यापि स्तनवेषथुं जनयति श्वासः प्रमाणाधिक ।
नदं कर्णाक्षिरीषरोधि वदने घर्माग्भसा जालकं
बन्धे स्तंतिनि चैकहस्तयमिताः पर्याकुला मूर्धजाः ॥
तदहमेनामनृणा तयि करोमि । स्वमङ्गुलीयं प्रपच्छति ॥

उभे ॥ नाममुद्राक्षराण्यनुवाच्य परस्परं मुखमवलोकयतः ॥

राजा । अलमस्माकमन्ययासम्भावितेन रातः परिमहोषम् ॥

प्रिय० ॥ ‡ तेण हि पारहदि इदमण्णो अङ्गुलीक विभोगकारणं अप्पस्त
तुह बहणेण एता अरिणा एव मम ॥ परिवृत्तापवार्य ॥

हला § सउत्तले मोइदासि अनुअप्पिणा अय्येण अहवा महानुभावेण
किदण्णा दाणिं होहिसि ।

शकु० ॥ अपवार्यं निस्थास्य । ॥ ण इदं विमुमरिस्तदि जदि अत्तणो पहेवे ॥

प्रिय० ॥ ¶ हला किं दाणिं तत्पदं जदि ण गच्छसि ।

शकु० ॥ ** दाणिं किमि तए वत्तत्वं जदा मे रोइस्तदि तदा गमिस्सं ।

राजा ॥ शकुन्तला विलोकयन्स्वगतम् । किन्तु खलु यथा वयमस्यामेव-
मियमप्यस्मान्प्रति स्यात् ॥ अथवा लब्धावकाशा मे प्रायर्त्ना कुतः ॥

* किमिति ॥

† वृक्षेचनके इ मे धारयति ताभ्यां तावदात्मने भाषय तत गमिष्यसि ॥

‡ तेन हि तर्हेति इदं अयं अङ्गुलीयक विभोगकारणं आर्यस्य तव वदनेन एता अनृणा एव मम ॥

§ इहे शकुन्तले मोक्षितसि अनुकणिण आर्यः अथवा महानुभावन कुतहा इदानीं भविष्यसि ॥

॥ न विस्मरिष्यति यदि आत्मनः पभवेपम् ॥

¶ इहे किमिदानीं तावत्त यदि न गच्छसि ॥

** इदानीं किमिति त्वदा वक्तव्यं यदा मे मोक्षित्यत तदा गमिष्ये ॥

वाचं न मिश्रयति यद्यपि मद्बचोभिः कर्णं ददात्यवहिता मयि भावमाणे ।
कामं न तिष्ठति गदाननसम्मुखीयं भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥
नेपथ्ये ॥ भो भोस्तपस्विनः अवहितास्तपोवनसस्वरक्षायै भवन्तु भवन्त-
पर्याप्तुतस्त्रीकुमारम् प्रयासन्न × किल मृगयाविहारी पार्थिवः ॥

द्वुरगखुरहतस्तथा हि रेणुर्विटपविषकजलाद्रैवल्कलेषु ।

पतति परिणतारुणप्रकाशः शलभसमूह इवाश्रमद्रुमेषु ॥

अहो धिक् ॥ एष खलु तथा निभृतचारी भूला ॥

तीव्रापातप्रतिहततरुस्कन्धलम्बैकमत्तः

प्रौढासक्तव्रततिवलयाङ्गसङ्गजातपाशः ।

मूर्तो विघ्नस्तपस इव नो भिन्नसारङ्गयूथो

धर्मारण्यं विरुजति गजस्स्यन्दनालोकमीतः ॥

राजा ॥ स्वागतम् ॥ अहो धिक् प्रमादः मदन्वेषिणस्तैनिकास्तपोवनमु-

परुन्धन्ति तदपराद्ध तपस्विनामस्माभिः भवतु गमिष्यामि तावत् ।

सर्वाः कर्णं दत्वा सप्तभ्रममुत्तिष्ठन्ति ।

अन० ॥ * अयं इमेण अक्षादिदेण पन्थाउलम्ह ता अणुजाणोधि णो

उडअगमणाअ ॥

राजा ॥ सप्तभ्रमं गच्छन्तु भवत्यः ॥ आश्रमबाधा यया न भविष्यति तथा

प्रयतिष्यामहे ।

सख्यौ । † असम्भावितसत्कारं भूयो वि दाव पञ्चकेण निमित्तं लज्जामो

अयं विणवेदु विदिदभूइटोसि णो सम्पदं जे दाणि उवआरमज्ज-

त्यदाए अवरद्धस तं मरिसेसि ।

राजा ॥ मा मैवं दर्शनेन भवतीनां पुरस्कृतोस्मि ॥

उभे ‡ हला सउन्तले एहि सम्पतर आउला अय्या गोदमी भविस्सदि ॥

शकु० ॥ सन्पाजविलम्बितं कृत्वात्मगतं § हृदी कुरुत्यग्नेण विअलग्निह

संयुक्ता ॥

* आर्ये अनेन आवादिदेन पर्याकुलाः स्म तत् अणुजानीहि न वटजगमनाय ॥

† असम्भावितसत्कारं भूयो वि दाव पञ्चकेण निमित्तं लज्जामः आर्ये विज्ञापयितुं विदित-
भूयिष्ठोसि न साम्पत्तं यच्च इदानीं उपकारनभ्यस्तपया अपराद्धाः स्म तत् मदयसि ॥

‡ हला शकुन्तले एहि शीघ्रतरं आकुला आर्यो गौतमी भविष्यति ॥

§ हा धिक् कुरुत्यग्नेन विकल्पास्मि संयुक्ता ॥

राजा ॥ स्वैरंस्वैरं गच्छन्तु भवस्यः वयमावेगमाश्रमस्यापनेष्यामः ॥

शकुन्तला सव्याजविलम्बितं कृत्वा पारिक्रम्य सखीभ्यां सह निष्क्रान्ता ॥

राजा ॥ उत्थाय सखेदं मन्दौत्सुक्योस्मि नगरं प्रति यावदनुयात्रिकजनं
समेत्य नातिदूरे तपोवनस्य निवेशयामि न खलु शवनोमि शकुन्तला-
व्यापारादात्मानं निवर्तयितुम् । मम हि ॥

गच्छति पुरः शरीरं धावति पश्चादसंवृतं चेतः ।

चिन्ताशुकमिव केतोऽप्रतिवातं नीयमानस्य ॥

सचिन्तः स्खलितानि पदानि दत्वा निष्क्रान्तः ॥

॥ इति प्रथमोऽङ्कः ॥

Nos 197-200

Srikanthacharita, by Alankha.

Beginning:

जीयात्कृतानङ्गपतंगदाहः खट्वाङ्गिनो नेत्रशिखिप्रदीपः ।

यस्यान्तिके शुभदशानिवेशत्रियं किरीटेन्दुकराः श्रयन्ते ॥ १ ॥

Sarga I., śloka 56: नमस्कारवर्णनो नाम प्रथमः सर्गः

S II., śl 58: पुजनदुर्जनवर्णनो ना० द्वि० स०.

मेण्टे स्तब्धिरदाधिरोहिणि वशं याते सुवन्धी विधेः

शान्ते हन्त च भार्गवी विघटिते वाणे विपादशशः ।

वाग्देव्या विरमन्तु मन्तुविधुरा द्रग्दृष्टयश्चेष्टते

शिष्टः कश्चन स प्रसादयति तां यद्वाणिसदाणिनी ॥ ५३ ॥

S III., śl 78 तीर्थवर्णनो ना० तृ० स०.

स मन्मथो नाम जगाम तद्वि प्रयां प्रसन्नैश्वरदृष्टिभाजनम् ।

न मार्गणानां सुमनोमयात्मनां गनागपि क्षेपकलासु शिखितः ॥ ३१ ॥

अपारिजातप्रसरे प्रदर्शितक्षमास्थितावधरया त्रियाञ्चिते ।

बभार यस्मिन्सततं मनः पिता प्ररोहदानन्दमपूर्वनन्दने ॥ ३२ ॥

सिपेच पुष्पदुमकाननानि यः समयमशालयदान्तरं रजः ।

वृषप्रमोदाश्रुसमानधर्मभिर्द्विजाविहम्नापितदक्षिणाम्बुभिः ॥ ३३ ॥

अशेषमाहेश्वरमौलिरन्नतामुपेयिष्यत्यः स्वयशश्चयुक्तिभिः ।

प्रसादनायेव विमो किलाखिलाभगाभिनाय स्कटिकादिभूमिकाम् ॥ ३४ ॥

वदान्यमास्यानवृहत्कृपारसप्रवाहशङ्काजननैकदक्षिणम् ।
 स्वसूक्तिकीर्तिप्रसैरनश्वरं स विश्ववर्ताख्यमवाप नन्दनम् ॥ ३५ ॥
 अनेकशो येन धृताङ्कुशा इव प्रचारशान्त्यै कलिदुष्टदन्तिनः ।
 अरालसौवर्णविषाणकोटयः कति द्विजेभ्यो दधिरे न धेनवः ॥ ३६ ॥
 गलस्यविद्यातिमिरे शुभापतद्रूपदेशाञ्जनसेवनेन यः ।
 विशुद्धदृष्टिः क न पारमेश्वरं वपुर्विमुच्य द्वयमेकमैक्षत ॥ ३७ ॥
 सहस्रशो भक्तिकथासु वक्षसि स्वलद्विरानन्दभुवोऽश्रुण कणै ।
 रराज यो हृदयमिन्दुशेखरं भजन्निवानर्गलमर्घमौक्तिकैः ॥ ३८ ॥
 महद्विरामूर्धतलं दिवः पदं निजैर्विशुद्धैव भृतं सुकर्मभिः ।
 अनुल्बणो यो विनयावरुद्धया धिया सदैवावनताननोभवत् ॥ ३९ ॥
 उपेत्य पादद्वितयं जगाहिरे नमत्समयामरकेशकौशलम् ।
 करालकालोरगकङ्कणक्षजां भुजेषु चक्रुः पुनरुक्तकल्पनम् ॥ ४० ॥
 वितेनिरे प्राप्य गलस्यलं शनैरकाण्डरोहद्वरलान्तरभ्रमम् ।
 नवोद्वतश्मभुनिवेशपेशलं कपोलमूले दधातिस्म विभ्रमम् ॥ ४१ ॥
 ललाटिकालिङ्गनलीढपार्वतीकुरङ्गनाभीतिलकाङ्कुरापितम् ।
 क्रमात्प्रपद्यालिकपट्कर्मणि क्षणावतंसप्रणयं प्रणिम्यिरे ॥ ४२ ॥
 शिरशशाङ्कस्य विवव्रुणन्तिरे सभाजनासन्ननिशीथिनीप्रथाम् ।
 ययुस्ततो जूटसुरापगातटे जलप्रहव्यमपयोदवैदुषीम् ॥ ४३ ॥
 समुच्छ्वसद्भक्तिलतानिमन्त्रितद्विरेफपङ्क्तिप्रतिनायकश्रियः ।
 अनेकदग्धागुरुधूमराजयो यदर्चनस्यावसरे पिनाकिनः ॥ ४४ ॥
 ॥ पञ्चभिः कुलकम् ॥
 पुरः स शृङ्गारमुदारचेष्टितं तुत प्रपेदे पदमेकमुन्नेत ।
 मुपेन यः सत्यसरस्वतीमपश्रिणार्धनारीश्वरतामिवाप्रहीत् ॥ ४५ ॥
 कवित्ववक्तृत्वमयैरनुदुत प्रदानभोगादिमयैस्तपोर्मिभिः ।
 सरस्वती श्रीश्च मिथः समागते समाश्रितदीपदशं विवव्रतु ॥ ४६ ॥
 अरालयद्गुटिकृष्णपन्नगी निरङ्कुशाच्छिन्नपयो यतोभवत् ।
 अतः प्रतापो युधि हर्षभूभुजश्चकार यायामपुनर्निवृत्तये ॥ ४७ ॥

ज्वलप्रतापामिसमक्षमक्षतं जयत्रियो योघटयत्करग्रहम् ।

अखण्डजन्यान्तरबद्धपद्धतिः सहेलमौक्षिष्ट कबन्धनर्तनम् ॥ ४८ ॥

अनुक्षणानेकनिपीतशात्रवप्रतापबन्धिप्रतिवर्षणादिव ।

असह्यतां कस्य न नाम निष्पतज्जगाम यद्वामविलोचनाञ्जनम् ॥ ४९ ॥

• वितीर्य पुष्पस्रजमुन्मदालिभिः पुरस्कृतां देवशुभाक्षरैरिव ।

असूत्रयद्यस्य स सुस्तलक्षमापतिर्वृहत्तन्त्रपतित्वकल्पनाम् ॥ ५० ॥

॥ चतुर्भिः कुलकम् ॥

अदीर्घसूत्रः प्रसरद्विरङ्कितो गुणैर्वृहत्तन्त्रपतिर्विशेषवित् ।

उपोढशास्त्रप्रकृतिर्मृदुकमः करोति यः कौतुककाहलं जगत् ॥ ५१ ॥

वसन्तमात्रं क न वीक्ष्य यो मुदं विभर्ति लुम्पन्तुमनःस्वलं रजः ।

विमुद्रपद्माधिगमेपि नोज्जति स्पृहातिरेकं मदवारणे चयः ॥ ५२ ॥

स भङ्ग इत्यस्य गतोनुजन्मतां दधत्स्वनाम्नोनुगुणामपि श्रियम् ।

अपक्षतिले पदमुन्नतोन्नतं विगाहमानो दिशतिस्म विस्मयम् ॥ ५३ ॥

॥ युगलकम् ॥

धृतामितामं वदनेन्दुमण्डलं प्रसन्नतारागतिरीक्षणद्वयी ।

सुमञ्जुघोषं च वचःपरिच्छदः प्रदर्शितश्रीघनविभ्रमग्रहः ॥ ५४ ॥

इतीदृशीं प्रस्तुवतोपि सौगतक्रमानुरूपप्रतिपत्तिकल्पनाम् ।

विलोक्यते यस्य कदापि केनचिन्न सौहृदेषु क्षणमङ्गसंततिः ॥ ५५ ॥

॥ युगलकम् ॥

ततः कनीयानजनिष्ट विष्टपत्रयेप्यविच्छिन्नगतागतैर्गुणैः ।

श्रयन्लंकार इति प्ररूढतां सरस्वतीपादरजोतिर्यौ पथि ॥ ५६ ॥

न सूत्रकृद्वास्तिककृन्न चोष्टिरूच्छशाक यलक्षणतन्त्रमीक्षितुम् ।

स्वयं तदुन्मीलितवानकल्पयच्चतुर्मुनिव्याकरणस्य वर्त्म यः ॥ ५७ ॥

• • • • •

॥ ५८ ॥

बहसनिर्वेदगतिं न मुञ्चति द्विजाधिपजश्रियि वर्षेनोद्यमम् ।

बतोपपृङ्गे च बहुप्रमाणतामुपोढलोकापतश्रुति यदाशः ॥ ५९ ॥

यदानेन्दुद्युतिसङ्गसकुचनिकेतपङ्केरुहपीडनादिव ।
 चिर पुरस्ताद्वदनेषु जायते विवादिनामाकुलिता सरस्वती ॥ ६० ॥
 खलीकृता यस्य वचोभिरुद्धतैर्विलुण्ठ्य सर्वप्रतिभामयी श्रियम् ।
 भवन्ति सद्यः प्रतिवादिना गिरो गभीरमौनहृदमप्रमूर्तय ॥ ६१ ॥
 निवेशिते सुस्सलभूविडौजसा स्वय गरीयस्यपि सधिविग्रहे ।
 विधाय चक्रे स्वयशोमयीं लिपिं स लेखवर्गस्य विमुद्रमाननम् ॥ ६२ ॥
 अथोदभूतस्य कनिष्ठसोदरः स मङ्गलको यस्य शिशोरतन्वत ।
 शिरस्युपोढा गुरुपादरेणवः सरस्वतीकर्मणचूर्णनैषुणम् ॥ ६३ ॥
 स्वदेहलीना दधदुन्नतिप्रधामखर्वसद्वर्मगतिप्रतिश्रव ।
 बहिष्कृतानेकपराङ्मुनास्थितिर्य एक एवावस्योजनि श्रिय ॥ ६४ ॥
 अधीतवैदग्ध्यविशेषमक्रमात्कलासु शास्त्रे व्यवहारकर्मसु ।
 विशेषवात्सल्यवतीव य सुत मुखैरचुम्बद्भुभि सरस्वती ॥ ६५ ॥
 अनन्तर सुस्सलदेवनन्दनो यमादराच्छ्रीजयसिंहभूषति ।
 व्यधात्प्रजापालनकार्यपूरुष रूष कितन्वन्निविनीतजन्तुषु ॥ ६६ ॥
 पिता स तेषा जरयापि जर्जरो निपीयमाने श्रुतिसपुटाध्वना ।
 अनेकतत्कीर्तिरसायनेभवन्ननीनतारुण्यविशेषवानिव ॥ ६७ ॥
 अनेकमुक्तानुगतात्मानि स्वयं विगाहमाने बहुदानवारिताम् ।
 अतिदुत तस्य यियास्ततो दिव न वा रणस्वामिनि भक्तिरुदायौ ॥ ६८ ॥
 तत स काले शिवरात्रिपावने मनागिव क्लिष्टशरीरसौष्टव ।
 दशामगातीर्यपयोपपत्तिमत्कुशामशय्यासुखसुप्तिकासेखीम् ॥ ६९ ॥
 लीलामुक्तमनुष्यविग्रहमयग्रन्थिमह शाङ्गिण
 स्तीर्थं सोऽय तिथो बहल्यवनिभृत्युषीपतेरभ्यगात् ।
 वामार्धध्वजराजदण्डजपातिवस्तापरार्धस्खल-
 त्केलीकङ्कणदन्दशूकबहुलोत्फालावचूल वपु ॥ ७० ॥
 इत्य याते पितरि शठिति ब्रह्मभूय य आसी
 दन्तस्तेषा विषमविषमाहकृतिः शोकशङ्कु ।
 चेतोभित्तेरनुपधिबृहद्गन्धुरेको विवेको
 लब्धोद्रेको निभूतनिभूत स शनैरुच्यतान ॥ ७१ ॥

एकादश्यां व्रतानिपमवानेकदा तत्कनीया-
 नेकाकी सन्भवनवलभीं मङ्गलः सोधिशिष्ये ।
 वागीश्वर्या वदनवसतेः केवलं बाहहंसं
 व्यञ्जगण्डस्यलपरिणमचन्द्राविम्बच्छलेन ॥ ७२ ॥
 स्वप्ने तत्र ददर्श स स्वपितरं देहं वहन्तं मिल-
 तापिच्छच्छदकेतकच्छविवपुष्वण्डद्वयीकल्पितम् ।
 एकार्धेन वमन्तमप्रचरणद्वारेण मन्दाकिनी-
 मन्यार्धेन च विभ्रतं पटुरद्वीचिं जटावर्त्मनि ॥ ७३ ॥
 सुतमय स तदानीं कल्पितप्रसभिज्ञं
 लहरिभिरनुगृह्णन्तूतोभीक्ष्णमहणाम् ।
 अमुचदमृतमित्यं कर्णगण्डूपलेह्यं
 स्नपनभिषे विवृण्वज्ज्योत्स्नया दन्तपङ्के ॥ ७४ ॥
 द्वैराज्यकारिसुमनोनिवहस्य कर्ण-
 पूरश्रियः किमपि बाङ्गयमध्यगीताः ।
 तत्किं पुनासि न सुत क्षणदाकुटुम्ब-
 लेखावचूलचटुगुक्तिभिरुक्तिदेवीम् ॥ ७५ ॥
 इति भूक्तिमौक्तिकमयीं सुतस्य स
 प्रकटय्य कर्णभुवि शोखरखजम् ।
 गगनाध्वलङ्घनघनश्रमस्पर्शा
 दाशिना सहैव चतुरं तिरोदधे ॥ ७६ ॥
 उद्युक्ते गुणवद्विषादकदनध्यधैर्गवामुद्रमै-
 निर्मातुं भुवनानुरञ्जनविधिं देवे ततो भास्यति ।
 तच्छून्यासु विसृज्य दिशु गुचिरं निद्रादरिद्रे दृशा-
 वृत्कण्ठां च श्रुचं च विस्मयरसोत्ताप्तं च तुल्यं दधौ ॥ ७७ ॥
 पितृभारतीविवृतपौष्टिकाक्रिया-
 क्रममाणभक्तिसहवासिमानसः ।
 इति स प्रबन्धयति मङ्गलको गिरं
 विरचय्य शंकरचरित्रकिकरीम् ॥ ७८ ॥

इति श्रीकण्ठचरिते महाकाव्ये तीर्थवर्णनो नाम तृतीयः सर्गः ॥३॥

- S IV, sl 61 केलासवर्णनो नाम च० स०.
 S V, sl 7 भगवद्वर्णनो नाम प० स०.
 S VI, sl 74 वसन्तसाधारणवर्णनो नाम प० स०.
 S VII, sl 65 दोलाक्रीडावर्णनो नाम स० स०.
 S VIII, sl 76 पुष्पाचयवर्णनो नाम अ० स०.
 S IX, sl 56 अलक्रीडावर्णनो नाम न० स०.
 S X, sl 61 सध्यावर्णनो नाम द० स०.
 S XI, sl 70 चन्द्रवर्णनो नाम एका० स०.
 S XII, sl 9 चन्द्रोदयवर्णनो नाम द्वा० स०.
 S XIII, sl 52 प्रसादवर्णनो नाम त्र० स०.
 S XIV, sl 68 पानकेलिवर्णनो नाम च० स०.
 S XV, sl 50 सुरतक्रीडावर्णनो नाम प० स०.
 S XVI, sl 59 प्रभातवर्णनो नाम यो० स०.
 S XVII, sl 67 परमेश्वरदेवसमागमादिवर्णनो नाम स० स०.
 S XVIII, sl 61 गणक्षोभवर्णनो नाम अ० स०.
 S XIX, sl 60 गणोद्योगवर्णनो नाम एकौ० स०.
 S XX, sl 66 इभवन्यनवर्णनो नाम त्रि० स०.
 S XXI, sl 53 गणप्रस्थानवर्णनो नाम एक० स०.
 S XXII, sl 56 दैत्यपुरीक्षोभवर्णनो नाम द्वा० स०.
 S XXIII, sl 56 युद्धवर्णनो नाम त्रयो० स०.
 S XXIV, sl 44 विपुरदाहो नाम च० स०.

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इति स श्रवणोत्तम मासल भक्तिविधौ ।
 जगन्नाथस्य जग्रन्थ मङ्गल सूक्तिर्लीलया ॥ १ ॥
 तिग्मानलदृश खण्डपरशो *प्रणयग्रहात् ।
 तस्य सूक्तिरता व्यक्त वत साकल्यमयहीत् ॥ २ ॥
 स्वय मौली दुपीयूषपूरै सिक्तेव शम्भुना ।
 सरसल च दाढ्यं च यकृतस्याव्ययमयहीत् ॥ ३ ॥

प्रबन्धेन जगद्बन्धुमुपश्लोष्य पिनाकिनम् ।
 भाकान्तानन्तसंतोष इति सौन्तर्यचिन्तयत् ॥ ४ ॥
 अहो धन्योस्मि यस्येयं स्वच्छन्दापि सरस्वती ।
 विना श्रीकण्ठमन्यव नाचरच्चाटुकारिताम् ॥ ५ ॥
 महत्कष्टमहो हित्वा यच्छर्वं सर्वतश्चुतिम् ।
 गर्वानवधिवाधिर्यो नरेण स्तूयते नरः ॥ ६ ॥
 मानुष्यजन्म वैदुष्य विवेकः काव्यचातुरी ।
 श्रीकण्ठे चाटुकारित्वमहो पुण्यपरंपरा ॥ ७ ॥
 धिक्कान्तकृतधुतिर्येषा भारत्यपि सरस्वती ।
 स्वं दूषयति मत्तेव नृपचाटुकपासुभिः ॥ ८ ॥
 दृष्टिः सारस्वती भूरिरजोभिरीह पार्थिवैः ।
 * वशंवदीकृता सत्यं कवेः कालुष्यमभुते ॥ ९ ॥
 किं बान्यदुष्णनदापि बद्धापि रसवर्त्मनि ।
 रहिता कर्णधारेण सूक्तिनैरिव सीदति ॥ १० ॥
 चामीकरस्य सौरभ्यमसूनिर्मालतीखजाम् ।
 श्रोतुर्निर्मत्तरत्नं च निर्माणागोचरं विधे ॥ ११ ॥
 यत्किमप्यस्ति मूर्खाणाममात्रार्थं त्वं सूक्तिषु ।
 तत्कोपयोगि सौन्दर्यं शण्डस्येव पुरन्ध्रिषु ॥ १२ ॥
 विमत्सरश्च विद्वद्वा श्रोता चेदुदते गिराम् ।
 स्पन्दते तर्हि वामली रस पर्वणिपर्वणि ॥ १३ ॥
 सन्तश्च † तादृशाः सन्ति गणिता सूक्तिभेषजम् ।
 भूषणं ये स्ववैदुष्यात्सौजन्येन वितन्यते ॥ १४ ॥
 मदयजन्मन श्रीमत्सूक्तस्य समागृहम् ।
 तेभ्यःसते च विद्युत्वा सारसा इव मानसम् ॥ १५ ॥
 ततः साफल्यदीक्षाये स्वपरिश्रमविभूषणम् ।
 तदेवास्य प्रबन्धस्य नेत्यामि निरुपाश्मताम् ॥ १६ ॥
 पण्डितैर्मण्डलीबन्धाद्विभ्रद्विरसामं रसम् ।
 दृष्ट्वालकावलय बादेनीगुरवीरम् ॥ १७ ॥

* P omits the verse but shows a lacuna

† तादृश P D

इति मञ्चिन्य संतोषदन्तुरेण स चेतसा ।
तदयाविशदाम्थानं कृतार्थम्याघजन्मनः ॥ १८ ॥

॥ युग्मम् ॥

श्रीवाटकराट्टयुग्णवर्णकम्बलरुद्रुणि ।
रुधे निवेशितपदं धुरीवापिलमन्त्रिणाम् ॥ १९ ॥
नतस्तत्र शिग्यागद्वमप्रब्रामान्यसंहतेः ।
अनयन्नयनातिथ्यं पथ्यं स नयकर्मणि ॥ २० ॥

॥ युग्मम् ॥

मिनयेन नमन्नये शपथेसंधितोरुत् ।
ज्यायसोर्धोराने तस्य स कयंचिदुपाविशत् ॥ २१ ॥
नित्यं नृत्यद्वयौदेवीमञ्जीरोधरवैरिव ।
घटते शास्त्रचिन्तासु यस्य निद्रादरिद्रता ॥ २२ ॥
महाभूतानि पञ्चापि त्रिरिञ्चेन विमुञ्चता ।
योऽैभि बाह्वैरेव निर्ममे परमाणुभि ॥ २३ ॥
कं नु कानि कियन्कालमहो तेपे तपासि यः ।
वैदुष्ये लप्रकान्यन्ययोगव्यावृत्तिसाक्षिणि ॥ २४ ॥
पुनानमन्तिकं तस्य प्रथमं ब्रह्मादिनाम् ।
विद्वत्संक्रन्दनं तत्र स नन्दनमवन्दत ॥ २५ ॥

॥ चतुर्भिः कुलकम् ॥

व्याख्यासु यस्य वदनं रदनाशुभिरीक्ष्यते ।
आरुर्धिव * वाग्देव्या धौतक्षेमपटाञ्चलम् ॥ २६ ॥
अर्पयन्कमपि स्पन्दं धाम्न सारस्वतस्य भू ।
य एव सर्वशास्त्राणां साकारमिव जीवितम् ॥ २७ ॥
विवृतीर्यो लिखयान्तलेखन्येकाङ्गुलीतल ।
मन्येभ्योर्यस्य विश्रान्यै गूढिकामर्षयन्निव ॥ २८ ॥
यत्कृतिव्रवधानेन मूर्धा कस्य न वीप्तया ।
सारस्वतरसावर्तवलनेनैव वेष्टते ॥ २९ ॥

त श्रीसुख्यकमालोदय स प्रिय गुरुमयदीत् ।
सौहार्दप्रभयरसलोत सभेदमज्जनम् ॥ ३० ॥

॥ कुलरुम् ॥

यस्य व्यनक्ति काषायग्रहमारक्तया रूचा ।
निलोपन्याससम्मान्तवेदान्तार्थ इवाधर ॥ ३१ ॥
नीत्वा सफलता वल्लीरिष्टसिद्धिं विवृण्वता ।
श्रुतीना पथि शिष्येषु येन कल्पद्रुमायितम् ॥ ३२ ॥
निस्तुषीकृतवेदुष्य स्मयमात्सर्यसहते ।
धृतप्रणतिपार यो रम्पदेव तमैधत ॥ ३३ ॥
वाग्देवतालिनीलीलाधुतपक्षतिचातुरीम् ।
वदनाम्बुहरे यस्य भाषा यदाधिशोरते ॥ ३४ ॥
खलाना यत्प्रबन्धेषु दृढव्युत्पत्तिवर्मसु ॥
प्रोद्यच्चोद्यमया दूरे कुण्ठिता इव पन्निन ॥ ३५ ॥
कतिचिल्लोष्टदेवस्य तस्येति मुखतोऽशृणोत् ॥
श्रीलङ्क क प्रति प्रोतचारुचादुरसा गिर ॥ ३६ ॥

॥ तिलकम् ॥

गोभि शुभरसैकसूतिभिरनुस्यूत विभो लङ्क
उपाय शुद्धिसन्नि द्विजोच्छ्रुतदनिर्वेदप्रथापावकम् ।
सत्यापार्षयतिस्म दक्षितवते नि सत्ययज्ञ कलौ
वाग्देवीसाहिताय तावकमुख मन्येमहार विधि ॥ ३७ ॥
सीहणा पृथुलोहमयी गुरुतरगुणनिकरसमहन्मया ।
द्रवयति धर्मपटचरमाचिरादिह लङ्ककम्प मति ॥ ३८ ॥
मूर्तिर्यस्य सभानुताहुनलिपे पुण्याति गाढाधृत
प्रादुर्भाववितृलरी परिणति पङ्कुरुहद्रोहिण ।
तस्य लन्मुखशीतगो प्रणयतोलकारवाग्देवता-
गन्वत्रोपलपुत्रिकागुरुपरिस्यन्द रस स्यन्दने ॥ ३९ ॥
य सामन्तशिखामणेत्रभरताल्लकार निय सना-
भानीतेनवभाशता इदि इत्यशेषाहुनाप्राप्तियि ।

तेषा श्रोत्रविलिख्यमानगहनन्तसूक्तिचर्चोत्सवे
 राशीभूत इवाधिशीर्षमधुना कम्प स सपदाते ॥ ४० ॥
 सामन्तभद्रनयमपि भजते पदमनुसरन्नसामान्यम् ।
 विश्रमपापोहमिति श्रीलङ्क तदपि बोधयसि ॥ ४१ ॥
 या पूर्वा कविगर्वहृत्पदगतिर्यस्या विपर्येति नो
 स्पष्ट या परपुष्टसोष्टवहर वाक्यक्रम पुष्यति ।
 सा श्रीलङ्क मानमार्गमजहस्यप्यात्तकण्ठा हठा
 द्विदत्ता तव चित्रमुञ्जितरजा सूते यशसततिम् ॥ ४२ ॥
 मार्गे पदस्य पथि वाक्यकथाप्रयाना
 मानस्य वर्त्मनि च कन्दलिताभिषेक ।
 राशेव मन्त्रिवर लङ्क गूक्तिदेव्या
 सर्वाधिपत्यपदवीमधिरोपितोसि ॥ ४३ ॥
 श्रीमलङ्क यद्विशङ्कमुखाधीशस्य हालाहल
 ज्वालाढम्बरडामराद्वदनतस्तात्पर्यतो निर्ययौ ।
 वाग्देवीकरकुम्भनिर्घटमृतोद्विक्तेन सिक्ते महा-
 भाव्य काव्यरसेन तत्तव चिर ववनेश विश्राम्यति ॥ ४४ ॥
 स्वान्ताक्रान्तसरस्वतीगृहवृहद्राजीवनालोचन-
 श्लिष्यत्कण्ठकशिखयेव शतश पुष्पाति या तीक्ष्णताम् ।
 तस्या भिन्नसमग्रशास्त्रगहनमन्युद्रतौ त्वद्विषि
 श्रीमलङ्क किं कलि किल पद स्वप्नेपि दातु क्षम ॥ ४५ ॥
 वाणोपम प्रवन्धो लङ्क तव पञ्चलज्यदूरगति ।
 विध्यति कस्य न हृदय विविधसमञ्जानिवेशेन ॥ ४६ ॥
 आरूढा शुभमेधसा परिचयात्त पावकोपक्रम
 श्रीमलङ्क पाकमाकलयितु व्यघ्रा वचोवर्त्मनि ।
 ज्विह्वत्पात्रसहस्रपूरणभरादुन्मीलयन्तो मुद
 भावत्का प्रगुणा गुणा बहुरसाभिज्ञ जगत्कुर्वते ॥ ४७ ॥

॥ इत्येते लोष्टरुश्लोका ॥

आक्रान्ता यस्य वक्रिणा दीर्घा दीर्घगुणा गिर ।
 वाग्देवीकरबलव्य इव पुण्णन्ति माधुरीम् ॥ ४८ ॥
 द्विजराजेन भजता प्रभाकररुचिग्रहम् ।
 पावकेन श्रिता येन धामत्रयमयी स्थिति ॥ ४९ ॥
 तमदर्शदय श्रोत्रपयसख्यस्पृशा दृशा ।
 अदमगुणसंदर्भ श्रीगर्भ हर्षनिर्भरः ॥ ५० ॥

॥ तिलकम् ॥

चतुर्दशापि यस्यान्तर्द्विजराजश्रितोन्नतेः ।
 कृष्णस्य भुवनानीव विद्यास्थानानि शेरते ॥ ५१ ॥
 श्लिष्यत्कवित्वपाण्डित्यमयसंदेहावर्त्मना ।
 बाल्य एवोद्धृता येन मोहकर्दमतो गतिः ॥ ५२ ॥
 क्रमादजानि सौन्दर्यरसस्मेरमुखः सखा ।
 श्रीगर्भर्मण्डनस्तस्य पारणाय स चक्षुषोः ॥ ५३ ॥

॥ तिलकम् ॥

ततो न्यधित निःशेषवैदुषीकेलिसन्नि ।
 श्रीकण्ठे विहितोत्कण्ठे दृश तदनुजन्मनि ॥ ५४ ॥
 कृतश्रुतिसुधासेका योत्रेका विविधैर्भये-
 रुद्धिं यद्वचसि च्छेका स्वच्छे कामपि विधति ॥ ५५ ॥
 स सन्मार्गचरो गर्गमानर्चस्यविरं चिरम् ॥
 सत्कवीना तमग्रण्य द्रोणं चापभृतामिव ॥ ५६ ॥
 प्रदीपरुचिमचारचारु योष्यास्य मन्दिरम् ।
 शगिलेव स्वय विणोस्तत्तत्त्वं परमैक्षत ॥ ५७ ॥
 अनिरुद्धाच्युतवलश्लाघ्यदर्परुलाञ्जिता ।
 एकायनस्य यस्यासश्चातुराभ्याजिता गिर ॥ ५८ ॥
 सुधासर्पोमोभिद्वेरेरिति लङ्कृच्छादुभि ।
 अभ्यर्ण कर्णयोस्तस्य स श्रीदेवधरोऽभिनीत् ॥ ५९ ॥

विभि काण्डेराद्य रुविरमुमविष्यत्तदनु च
 क्षतो बाणेनाय तदपि विदधे चापलकलाम ।
 अलकार त्वकै प्रतिपदनिबद्धैर्धनिलवै
 रयेदानीमन्तकरणहरिण शाम्यति मम ॥ ६० ॥
 एक श्रीजयसिंहपार्थिवपति काश्मीरमीनध्वज
 तस्योपासितसधिविग्रहमलकार द्वितीय स्तुम ।
 भूमार प्रथमेन पद्मगपते हमा रक्षता वारितो
 नीतोन्मेन कृतार्थता प्रवचनैर्भाष्योपदेशश्रम ॥ ६१ ॥
 ॥ इति भागवताचार्यदेवधरश्चोकद्वयम् ॥
 बहुश श्रवणे यस्य रुचिरुत्कर्षमीयुषी ।
 नास्मि पुष्पति यायार्थ्यमुख पदशतश्रिय ॥ ६२ ॥
 यस्य पाणिनिबद्धेन वररुच्यञ्जितश्रिया ।
 व्यज्यते कङ्कणेनेव लक्षणेनादरिद्रता ॥ ६३ ॥
 वयसो मध्यमत्वेपि गुणैरधिकवार्द्धकम् ।
 नाग साहित्यविद्याया सौविदल तमेक्षत ॥ ६४ ॥

॥ तिलकम् ॥

दृढेपि तर्ककार्कश्ये * प्रगल्भ कविकर्मणि ।
 य श्रीतुतातितस्यै पुनर्जन्मान्तरमह ॥ ६५ ॥
 त श्रीत्रिलोक्यमालोक्य गण्य पट्टामणा धुरि ।
 ययो मुहुरधिज्यस्य कार्मुकस्य सधमताम् ॥ ६६ ॥

॥ युगलम् ॥

सर्वमानातिरिक्तेन विवृतापूर्वजन्मना ।
 योधिकार्यस्थितिर्भाति नियागेनेव चेतसा ॥ ६७ ॥
 †सुक्तिभूरिगुणानधमश्राघत स वीप्सया ।
 दामोदर तदासीददादरप्रह्वधर ॥ ६८ ॥

॥ युगलम् ॥

य सतत निसर्गेण विनयानतकधर ।
 व्यनक्तयात्तवृहच्छास्त्रभारव्यञ्जिततामिव ॥ ६९ ॥

* प्रगल्भ P D

† साहित्यगुणायामातिरिक्तम् । D J locat in

पादोपसंग्रहव्यग्रनिबलत्पाणिपलवः ।

तं पष्टं विबुधपष्टं स सेत्कण्ठमवैक्षत ॥ ७० ॥

॥ युग्मम् ॥

व्यप्यते येन निर्मृष्टनिःशेषकलिपातुना ।

भट्टप्रभाकरनयद्वयक्षोतोनदीष्णता ॥ ७१ ॥

सुवृत्तं क्रमलब्धोर्ध्वपद परिचितं दृशोः ।

त च वागीश्वरीकेलिकन्दुकं जिन्दुकं व्यधात् ॥ ७२ ॥

॥ युग्मम् ॥

यथा चरति वक्रेण वाग्यस्य चतुरैः पदैः ।

सरस्वत्यै विनिर्मातुमुद्यतेव प्रदक्षिणम् ॥ ७३ ॥

प्रक्रमैर्हठवक्रिणो मुरारिमनुभावतः ।

श्रीराजशेखरगिरो नीवी यस्योक्तिसंपदाम् ॥ ७४ ॥

श्रीमद्राजपुरीसंधिविग्रहस्य नियोगिनम् ।

अथानर्चं वचोभिस्तं जलहणं विनयाञ्चितैः ॥ ७५ ॥

॥ तिलकम् ॥

यो रञ्जयति सत्पुगरसत्चारणोज्ज्वलैः ।

न कस्य स्वंप्रबन्धोक्तिवर्णैः पर्णैरिवाननम् ॥ ७६ ॥

पुनानमाभिजन्येन कृतं पाण्डित्यपद्धते ।

निसर्गात्तमसादिर्घं श्रीगोविन्दमवन्दत ॥ ७७ ॥

॥ युगलकम् ॥

श्रीमानलकदत्तोयमनल्पं काव्याशिल्पिषु ।

स्वपरिश्रमसर्वस्वन्याससम्पममन्यत ॥ ७८ ॥

तथोपचस्करे येन निजवाङ्मयदर्पणः ।

विल्हणप्रौढिसंक्रान्तौ यथा योग्यत्वमयहीत् ॥ ७९ ॥

तत्तद्बहुकयाकेलिपरिश्रमनिरदुःशम् ।

त प्रश्रयप्रयत्नेन कल्याणं सममीमनत् ॥ ८० ॥

॥ तिलकम् ॥

यावाविष्कुरुतो वक्त्रमुरुचन्दनपुण्ड्रकम् ।

मुद्रितं मुक्तिदेव्येव कोश काव्यकलाश्रियः ॥ ८१ ॥

भुङ्क्षुः श्रीरत्नसनामानौ गुरौ सत्रल्यचारिणौ ।
वाक्यैर्जितामृतस्वादैः सादर तावभाषत ॥ ८२ ॥

॥ युगलकम् ॥

तीक्ष्णसारस्वतज्योतिरनुस्यूतरसात्मना ।
श्रुतिभ्या लिख्यते सद्द्विष्यस्योक्ति पाकमीगुर्वी ॥ ८३ ॥
तं स तर्कमहाभोधिः कुम्भसम्भवमाचिचत् ।
श्र्यानन्दं क्षिप्रदृङ्म्यासदीर्घेन्दीवरधामभि ॥ ८४ ॥

॥ युग्मम् ॥

उच्छिद्यते पथि वैदर्भे कठोरपदरुण्टकैः ।
निसर्गललिता यस्य स्वैरं चरति भारती ॥ ८५ ॥
अतूनुपनिस्तुपया भूषित कविविशया ।
तं पद्मराजमव्याजव्याहारविनियुक्तिभिः ॥ ८६ ॥

॥ युगलकम् ॥

भाति केशकटप्रेण यस्त्रयीधूमवधुणा ।
उपासनाद्रूपा निशममुक्त इव सध्वया ॥ ८७ ॥
अगर्हर्वाहृतमतन्वायोपन्यासदैशिकम् ।
श्रीगुञ्जमुञ्जम*प्रीति ततस्त प्रत्यपदात् ॥ ८८ ॥

॥ युगलकम् ॥

धिन्वन्पवित्रचारित्रो विश्वामित्र इव त्रयीम् ।
पाठवोधावनुष्ठानसौष्टवेन पुनाति य ॥ ८९ ॥
वक्त्रटङ्को निसर्गेण व्यञ्जन्सदनुरक्तताम् ।
न जहाससुरो यस्य सामराजिस्त्यतिग्रहम् ॥ ९० ॥
स्वतन्त्रः शास्त्रवीथीषु प्रथम सोमपीथिनाम् ।
लक्ष्मीदिवस्तमाशीभिः स निर्भरमवीकृषत् ॥ ९१ ॥

॥ तिलकम् ॥

व्याख्याभिख्यासु भाष्यस्य यो यागोपक्रमेषु च ।
इष्टीर्विवृणुते धुर्यो बुधानामिव यज्जनाम् ॥ ९२ ॥

आतन्वन्विनयाकूतं दूरनघ्रेण मौलिना ।

ततो जनकराजेन * तेन संतुष्य तुष्टुवे ॥ ९३ ॥

॥ युगलकम् ॥

व्यनक्ति पृथुतामर्थ्यमाख्याया एव योक्षरिः ।

जयेभिन्नवगुप्तस्य प्रकटः प्रथमो गुरुः ॥ ९४ ॥

तं तत्रागमतन्त्रेषु सूचितानङ्कुशश्रमम् ।

ततः संकेतसदनं प्रागल्भ्यस्याभ्यभाषत ॥ ९५ ॥

॥ युगलकम् ॥

येन जाड्यैरुपीडाभिः पुष्पतः कम्पसंपदम् ।

विवृतानन्तवापस्य विहितं लङ्घनं कलेः ॥ ९६ ॥

अशेषभिपगम्रण्यं शरण्यां शास्त्रपटतेः ।

ववन्देय तमानन्दं सुतं शम्भुमहाकवेः ॥ ९७ ॥

॥ युगलकम् ॥

भागरप्रकृतिश्चास्वबलात्मा † विभूताभयः ।

य प्रीणाद्यातुरानङ्गैर्भेषजैरुमयैस्त्रि ॥ ९८ ॥

ततस्तदनुजन्मानमगदंकारपुंगवम् ।

‡ सुहृत् गाढया प्रीत्या त पुनः पुनैरेक्षत ॥ ९९ ॥

§ पाणिनीयातपत्रेण पवित्रं यस्य तन्मुखम् ।

राङ्गं स्वमेप्यवामोति नापदाब्दरज-कणैः ॥ १०० ॥

सस्वैश्वरस्य यो व्यञ्जनमण्डले मन्त्रसंस्क्रियाम् ।

धत्ते सदागमप्रीतिं देशिकानां धुरि म्यितिम् ॥ १०१ ॥

अन्यं स सुहृत्स्तेन ततोवदत पण्डित ।

दत्तो गोविन्दचन्द्रस्य कान्यकुब्जस्य भूभुजः ॥ १०२ ॥

* तेन सन्तुष्य तुष्टुवे J read pr m, P नीत सन्तुष्य तुष्टुवे J till see m तेन सन्तुष्य तुष्टुवे D pr m नीत स, D, pr m Our reading is a conjecture based on D pr m

† पाण्डिता P D pr m

‡ सुहृत् गाढया P, D pr m

§ पाणिनेया all MSS

तस्येति स तत प्रीतिं प्रणयादेशिकोदिशत् ।

व्यापृतो काव्यकैलीनामसमस्य समस्यया ॥ १०३ ॥

एतद्वधुकचानुकारिकिरण राजद्रुहोद्ग शिर

श्छेदाम वियत प्रतीचि निषतस्य धौ खेमण्डलम् ।

इति समस्या ॥ १०४ ॥

अपूपुरपुरस्तेषा द्रुतमिथ स ता सताम् ।

आरात्रिकमिव भूभिर्वलन्तीभिर्विवृण्वताम् ॥ १०५ ॥

एषापि दुरमा प्रियानुगमन प्रोदामकाष्ठोथिते

* सध्याप्तो विरचय्य तारकमिषाज्जातास्थिशेषयिति ॥

इति समस्यापूरणम् ॥

अविस्मृतस्वजननीजनक्षीररसा अपि ।

बटवो निन्धिरे येन सूक्तिदेवीरसज्ञताम् ॥ १०६ ॥

जोगराजमुपाध्याय ध्यायत शुभमञ्जसा ।

अथ भक्त्या तमानर्च तत्तच्चर्चाभिरर्चितम् ॥ १०७ ॥

॥ युगलरुम् ॥

क नय साधुवादिषु नृत्यद्विदज्ञानाशुभि ।

विद्वज्जनेन साम्राज्ये सध्यानामभ्यपिच्यत ॥ १०८ ॥

वयोभिर्नुनूदे दत्तश्रुतिश्रीरण्डपाण्डुभि ।

वादिना वाददर्पोध्मा येन शूर्पारकाध्वसु ॥ १०९ ॥

य श्रीमदपरादित्य इति दूतिप्रसिद्धये ।

प्रजिघाय घनश्राघ साक्षीरान्कुङ्कुणेश्वर † ॥ ११० ॥

तेन श्रीतिनकण्ठेन सो रुण्ठमनुग्रता ।

इति सोधिकवेशदतिरवद्यमगदात ॥ १११ ॥

॥ चतुर्भिः कुलरुम् ॥

निष्किलिप तवेरुस्य श्रीमद्भु रविताहुतम् ।

मृष्टोक्तिर्यस्य नास्तुन्यस्तुतिकीर्तनपाप्मभि ॥ ११२ ॥

* सध्याप्तो विरचय्य P D 1 r 2

† सध्याप्तो विरचय्य P D 1 r 2

शिक्षन्ते भिक्षितुं सर्वे लयैरेन तु शिक्षितम् ।
 भिक्षाकतां निराकर्तुमशेषविदुषामपि * ॥ ११३ ॥
 संभेदः श्रीसरस्वत्योः केवलं न विषन्मयम् ।
 त्वं मोहमयमप्याशु मलं कस्य न लुम्पसि ॥ ११४ ॥
 सा वैदुषी फलं यस्या न परोषकृतेः परम् ।
 शिक्षन्ते जीवनेपायमन्ये वाङ्मयाशिल्पिनः ॥ ११५ ॥
 नृपचाटुकपाप्मभ्यस्तादित्थं तव मयापि ।
 सरस्वती विभेद्येव दधती शुद्धिसंस्क्रियाम् ॥ ११६ ॥
 तयापि मां गुणनिधे भज क्षमापचटूकिभिः ।
 पञ्चपाभिः पठित्वा याः रामासूद्रिकतामियाम् ॥ ११७ ॥
 असावध्यवसायोऽस्मदनुग्रहधिया च ते ।
 न दुष्येत्प्राथिताः सन्तः किं न ददुर्हि याचते ॥ ११८ ॥
 †श्रोत्रशुक्तिपुटेनेति पीत्वा तद्रात्र्यविप्रुषः ।
 इमामुदगिरत्सोय सूक्तिमुकाफलसजम् ॥ ११९ ॥
 यद्वक्रेण पथा प्रयासि सततं यदासि विद्वन्मन-
 श्चौरी यच्च करोषि पूर्वसुकविप्रौढिप्रयोत्पुंसनम् ।
 तस्माद्भरति सद्भिरत्र भवती तीक्ष्णेति संभाविता
 तूर्णं पार्श्वममुष्य पार्थिवमुनेरभ्येहि शुद्धगर्धिनी ॥ १२० ॥
 लतखड्गेन जगत्त्रयैकगुरुणा राजन्गणो विद्विषां
 संग्रामेषु पलायनोपनिषदां सिद्धान्तमध्यापितः ।
 उन्मुक्तासमसर्वशास्त्रसरणिः संलक्षपत्त्रक्रम-
 श्विनं चिन्तयितुं विविकनिषिनासङ्गं समाश्लिष्यति ॥ १२१ ॥
 व्ययोद्रेकादेका घनरुदितशोणे नृप दृशौ
 वहन्ते वैराग्यादेव विधृतकाषायवसने ।
 अरण्यान्यामन्यास्त्वदरिक्निता यान्ति विषदं
 लताना संसृज्जादिव नवजटावल्कलभृतः ॥ १२२ ॥

* नि शेषविदुषाम् P. D.

† श्रोत्रशुक्तिपयेनीति, P. D

वैधव्योपहताः प्रतापतपनपुण्यदुष्कान्तयः

कान्ताराध्वसु लब्धसाध्वसुभुवः प्रत्यर्धिवामभुवः ।

राजनिर्भरवाप्यवारिवेवलनेत्रालवालावली-

संदोहैस्त्व वर्षयन्ति विशदस्पन्दा यशस्कन्दलीम् ॥ १२३ ॥

प्रियान्प्रति मरौ लमाः कुर्वते लंदरिस्त्रियः ।

* सास्त्रधारकराश्लिष्टकुचाः पिण्डोदकक्रियाम् ॥ १२४ ॥

भिन्नभूवलनाकुले तरलिते वक्त्रोद्गुपे सान्द्रया

निश्वासक्रमवात्यया किमपरं भर्तयैरित्रे हते ।

राजेन्द्र लंदरातिचन्द्रवदनालोकस्य शोकाचलो-

द्विभास्वश्रुतरङ्गिणीषु कुरुते दृङ्गज्जनोन्मज्जने ॥ १२५ ॥

लदात्रासमवेत † दुर्धरगतेः सैन्यस्य संमर्दतो

द्राधिष्ठेपि शिरोगणे गुणयुगं जज्ञे कणाभृत्यते ।

प्रापद्वूपरमाणुभिस्तरलितैः कालुष्यमरुणा नय-

द्वृङ्गस्य च कारणं यदशृणोन्नो पतिकोलाहलम् ॥ १२६ ॥

इति श्रीतेजकण्ठाभ्यर्धनया कृता श्लोकाः ॥

तत्रो ययार्धनामानं द्विजं वागीश्वराभिधम् ।

प्रसोष्ट पठितश्लोकमिति श्रीलङ्कं प्रति ॥ १२७ ॥

लंयि प्रसन्ने मम किं गुणेन त्वय्यप्रसन्ने मम किं गुणेन ।

रक्ते विरक्ते च वराङ्गनाना मिथ्यैव नेपथ्यविशेषभङ्गिः ॥ १२८ ॥

॥ इति श्रीभट्टनागीश्वरस्य श्लोकः ॥

नेत्रे कवित्वपाण्डित्यमये दधदचार्मणे ।

* योक्तेशादखिलं वर्त्म सारस्वतमवैक्षत ॥ १२९ ॥

चरतः पथि शास्त्राणा यस्यासचर्मचक्षुषः ॥

देव्याः करावलम्बेन न जातु रखलित पदै ॥ १३० ॥

सकृदाकर्णनाप्रातसमग्रमन्यसस्यते ।

इति तस्य पटो. पट्टी गिर चिरमचर्चयत् ॥ १३१ ॥

* सधु० P. सासु D : सास्त्रधारः J see m.

† समयेतिदुर्धरगत P D J pe m.

तिलकम् ॥

तज्जगत्पूरिकृतप्रीतिं चारुमन्दारपुष्पवत् ।

कदाभवन्महाकाव्यं व्योमेवेशे ध्रुवस्थिति ॥ १३२ ॥

इति पण्डितपदुश्लोकः ॥

व्यापसो वीक्ष्य विद्वद्भिर्हर्षदाभिति पर्षदम् ।

स तदा सुचिरं दधे दृशं कर्णान्तच्छुम्बिनीम् ॥ १३३ ॥

*विद्वद्वादविधिस्तस्य पङ्क्त्यैरसजम्भूः ।

कर्णयोः पङ्क्त्याहारसिद्धये चिरमकल्पत ॥ १३४ ॥

बुध्याद्विराननपयावस्योक्तिदेवी-

दस्तामपुस्तकमुखादिव बन्धसूत्रैः ।

दन्तांगुभिः प्रसमरैः पिहिताधरोष्ठः

श्रीकृष्णकस्तमथ स स्मगुत्सर्वाभाषे ॥ १३५ ॥

आराधिता भगवती भवन्नेव सत्यं

प्राग्जन्मसु व्रतशतैर्मिभिरुक्तिदेवी ।

यत्नं विनास्पृश्यवितन्तविरुमंगर्भं

सारस्तत्त्वमिव यौलमाभिव्यनक्ति ॥ १३६ ॥

यः काव्यरत्नमुपधातुमिवोपनीय

शतया निसर्गविशुद्धोद्भवाप्यर्पितं ते ।

तच्छाततां गमितयानसि कर्ममान-

व्युत्पत्तिश्चाणकलकार्पणनैपुणेन ॥ १३७ ॥

तत्सौष्टवं व्युत्पत्तिः काव्यकलाशरीर

नो जातु कथ्यमयमामयमभ्युपैति ।

शक्त्यादयो दधति साम्यगतिं त्रयोपि

ते यत्र धातव इवाविकृतप्रतिष्ठाः ॥ १३८ ॥

धन्यस्तं विनिवेशितैर्बहुतिथैरर्थैः स्थितिं विभती

न कापि स्वपुः प्रसारितवती पण्यत्नसंसिद्धये ।

* D omits this verse

† व्यभिचयन्क° P

‡ व्युत्पत्न° J text, D

सालनारपदाधिकध्वनिजुषा मूर्या नरीनक्षंतौ
 शमोर्येन पुरोर्षता भगवतो वाग्देवता नर्तकी ॥ १३९ ॥
 यच्छ्रीमद्वक्त्रं मुख्यता गतवता व्युत्पत्तिविच्छित्तिभि
 श्रीश्रीकण्ठचरित्रमित्यभिधया काव्यं व्यधायि त्वया ।
 एतस्मिन्सदसि प्रसिद्धविविधोपासीनविद्वद्वरे
 तत्सदस्य तस्य रोहनुतरा साफल्यत वल्पता ॥ १४० ॥
 आरूढा परिपाकवर्मनि धूर तत्तद्रास्यन्दिना
 नि शेषोपि सभाजनोयमधिक श्रद्धानुबन्धातिथि ।
 * कीर्त्तामूर्धनिधूननाकुलतरोत्तसोत्पलाग्रच्छदे-
 रन्मीलद्रसनैरिव श्रुतिपुटेस्तदाचमाचामतु ॥ १४१ ॥
 श्रुत्वा वात्सपमुदारमाशयविदस्तस्य सम्पद्गुरो
 क्रिचिन्मञ्चितकधरेण शिरसा त व्यञ्जितप्रपय ।
 वाग्देवीकरिणीविसृत्तरमदद्योत कणस्पर्धता
 मारुदेरिव गूढमक्षरशतैर्व्यस्तारयत्पुस्तकम् ॥ १४२ ॥
 तद्विस्तार्य च पुस्तक परिचित कीर्त्तयच्चोदेवता
 भूपामेचकमौक्तिकैरिव हठाशितेक्षणैरशरै ।
 व्याहारेण हृदन्तरालविहरद्विद्यावधूनपुर-
 धानधान्तिकृता ततस्तदपठत्स काव्यमव्याकुल ॥ १४३ ॥
 तत्काव्ये धृतादेव्यवर्त्मनि विशयन्त सप्तोपता
 मश्रान्ताहितमूर्धधूननविधिव्याप्तेरभिव्यञ्जिताम् ।
 तेषा तत्र कपोलमूलपुलकव्याजादनामश्रुति
 स्तित्तत्पीतचरान्यकाव्यनिवहव्यक्ताक्षरालीमिव ॥ १४४ ॥
 वाग्देवीपदधूलिविप्रुष इव व्यक्ताक्षरश्रेणय-
 स्तास्तत्काव्यवशवदा प्रतिपद कौतूहल तेनिरे ।
 या सद्य श्रुतिरन्ध्रवर्त्मनि भूतावाप्तप्रवेशा दृशो-
 रानन्दानुगुणान्कणानजनयस्तेषा सतामश्रुण ॥ १४५ ॥
 उद्यद्देशुतदीप्तिमोदरसत्तास्त्वतज्योतेषा
 पुतस्तद्वचसा रत श्रुतिपुटे सप्तसदामापये ।
 तेषामुन्मिषितालसालसगतो दृक्शुक्तिपङ्क्तौ शने
 रानन्दाश्रुशृणमयी तु जघटे मूकाफलाना तति ॥ १४६ ॥

तदृत्ताश्च सुसूक्ष्मदर्शनकलायोग्याश्च तत्सूक्तय-
 स्ताः सिद्धार्यतयैव कस्य न मनो निन्मुर्धनत्वेहताम् ।
 भासीना बलमानमूर्धनि तदा तस्मिन्वचोदेवता
 सचक्रे व्यतनिष्ट या बहुमुखश्च्योतद्रसद्योतसः ॥ १४७ ॥
 स प्रक्रान्तविचारसूरिदशनज्योत्स्नात्त*भस्मस्तुतिः
 स्वव्याख्येयधुरा महेश्वरकथाबन्धुः प्रबन्धोन्वभूत् ।
 सत्कलोलविलोलता विजगतीश स्वस्य पश्चाग्रही-
 दये वक्रकलातिवैर्बुधजनानन्दाश्रुमन्दाकिनी ॥ १४८ ॥
 सारस्वतस्य महसः प्रथमा शिखेव
 सा मङ्गलकस्य ववृते धुरि सूक्तिरेका ।
 दग्धुं मनः खलजनस्य कपोलराग-
 भङ्ग्या व्यधत्त वचनेष्विव या स्वमोज ॥ १४९ ॥
 इत्यादिभिः प्रकरणैर्बुधसाधुवादा-
 नादाय चेतसि दधत्परितोषमुद्राम् ।
 तत्काव्यपुस्तकमधार्पयतिस्म तस्मै
 पूजाक्षणे विजगतीगुरवे हराय ॥ १५० ॥
 इत्युक्षीरसधर्मनिर्मलरसस्रोत समुत्तासना-
 दातन्वान इवाधिकाधिकमहास्नानक्रियाप्रक्रियाम् ।
 तेनाग्रे निहितश्चराचरगुरोर्वक्त्रीभवन्मूर्तिभिः †
 शब्दैरदुरितप्रणाम इव स प्रौढिप्रबन्धोधिनीत् ॥ १५१ ॥
 विवर्तिविभ्राणस्य स्मररिपुपुरीषौरपदवी
 नियोगेन स्वप्ने पदमुपगतेन श्रवणयो ।
 प्रबन्ध सधायित्यधिकविबुधश्लाघ्यनिरघ-
 क्रम मङ्गलौ सौख्य किमपि हृदये कन्दलयति ॥ १५२ ॥
 ॥ इति श्रीराजानकविश्वावर्तसूनोर्महाकविराज-
 राजानकश्चीमङ्गलकस्य कृतौ श्रीकण्ठचरिते
 महाकाव्ये पञ्चाविंश सर्गः ॥

* भस्मावृत्ति F D

† वक्ष्यमाणमूर्तिभिः F

No 201

Samayamātrīś, by Kshemendra

Beginning

ओं नमो गणाधिपतये ॥

अनङ्गातलास्त्रेण जिता येन जगन्त्रयी ।

विचित्रशक्तये तस्मै नमः कुसुमधन्वे ॥ १ ॥

Fol 46, l 10

इति श्रीव्यासदासापरारख्यक्षेमेन्द्रनिर्मिताया समयमातृकाया
चिन्तापरिप्रभो नाम प्रथम समयः ॥

Fol 136, l 5 इति श्री० स० चरितोपन्यासो नाम द्वि० स० ॥

Fol 16a, l 16 इति श्री० स० प्रदोषवेश्यालापवर्णन तृ० स० ॥

Fol 25a, l 13 इति क्षे० स० पूजाधरोपन्यासश्च० स० ॥

Fol 30b, l 1 इति क्षे० स० रागविभागोपन्यास ५० स० ॥

Fol 33b, l. 1 इति स० षष्ठ समय ॥

Fol 36b, l 14 इति स० कामुकसमागमो नाम स० ॥

Fol 47a, l ७

इति बहुभिरुपायै कुट्टिनी कामुकानां

कृतमुकृतविहीना वञ्चना सा कृतघ्ना ।

वनभुवि मृगबन्ध हन्त पश्यन्ति नित्य

तदपि हरिणशावा कूटपाश विशन्ति ॥

गमयेन मातृका सा कृत्रिमरूपा कृता कलाभ्या ।

तन्नाम्नेव निबन्ध क्षेमेन्द्रेण प्रवक्ष्यामः ॥

* इति समय० कामुकार्थप्राप्तिरष्ट० स० ॥

शालकारतया निभक्तिरुच्चिरञ्जयाविशेषाश्रया

वका सादरचर्चणा रसवती मुग्धार्थलज्जा परम् ।

आश्चर्योचितवर्णना नवनान्मादप्रमोदाचिता

वेश्या सत्कविभारतीव हरति प्रोढा कलाशक्तिनी ॥

मन्तरे पञ्चविंशे पोषयुद्धादिवातरे ।

श्रीमता भूतिरशाये रचितोय रिमताया ॥

आदिनिर्दिष्टगैरुक्तगिनामतामि ॥ ल कुल

मत्तास्तत्र वसन्ति दन्तिपतयः सिंहाश्रयेयं गुहा ।
 इत्यार्तिप्रतिबद्धवृद्धशवरीवर्गेण मार्गाग्रगा
 यद्वैरिप्रमदाः सदा वनमहीगाढग्रहे वारिताः ॥
 वीरस्पातदपाविधेयमनसः शीलव्रतालंकृते-
 निर्विघ्नशः परदारकृज्जयविधौ यस्यैककार्यः सुहृत् ।
 तस्यानन्तमहीपतेर्विरजसः प्राज्याधिराज्योदये
 क्षेमेन्द्रेण सुभाषिते कृतमिदं सत्पक्षरक्षाक्षमम् ॥
 इति समयमातृका संपूर्णा समाप्ता ॥
 शुभमस्तु लेखकपाठकयोरिति ॥
 संवत्सरे षष्ठ्यविंशे गणेशविदुषा मया ।
 ज्येष्ठमासे हरिदिने शुक्ले समयमातृका ।
 लिखितेयं तु विदुषां प्रीतये स्मितकृतसदा ॥

No 208

Stutikusumānyali.

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ओम्
 हृदयद्विरमलैरनर्गलैर्जाम्भेरघहरैर्नैवेरियम् ।
 स्वामिनः क्षमशमशमेः क्षणं रोद्धुमर्हति मन सरस्वती ॥ १ ॥

End—fol 96a, l 4

यत्सत्यं सदसद्विवेकविकल्पमीणकुपामणी-
 मिथ्यास्तोत्रपरा पराभवभुवं नीताति भीतास्पतः ।
 मातः कातरता विमुञ्च यदतो सौभाग्यभाग्यावधिः
 सजातो जगदेकनायनुतिभिर्वाग्देवि ते विभ्रम ॥ १६ ॥

इति श्रीभगवतो महेश्वरस्य स्तुतिकुसुमाञ्जलिः ॥

No 212

Haracharastachintāmam, by Jayadratha

ओं श्रीगणेशाय नमः ॥ ओम्
 नानाप्रकारसत्प्रकाशनविचारदः ।
 र्माडनिगिरेगकारिर्जपन्येनो महेश्वर ॥ १ ॥

Fol 7a 1 7

इति श्रीमहामाहेश्वराचार्यराजानकजयद्रथविरचिते हरचरितचि-
न्तामणौ ज्वालालिङ्गावतारो नाम प्रथम प्रकाश ॥

Fol 13a, 1 5

इति श्री० हरचरितचिन्तामणो कालदाहवर्णनो नाम द्वि० प्र० ॥ २ ॥

Fol 16a 1 8

इति श्री० कालकूटकवलीकारो नाम तृ० प्र० ॥ ३ ॥

Fol 19b, 1 7

इति श्री० नन्दिरुद्रवर्णनो नाम च० प्र० ॥ ४ ॥

Fol 23b, 1 8

इति श्री० बन्धकासुरवरप्र[दा]न नाम प० प्र० ॥ ५ ॥

Fol 25b, 1 1

इति श्री० अर्धनारीश्वरोदयो नाम प० प्र० ॥ ६ ॥

Fol 27b, 1 8

इति श्री० चक्रप्रदान नाम स० प्र० ॥ ७ ॥

Fol 30b, 1 2

इति श्री० दक्षवरप्रदान नामाष्टम प्र० ॥ ८ ॥

Fol 40a 1 1

इति श्री० तारकबधे सुरमहोत्सवो नाम न० प्र० ॥ ९ ॥

Fol 19b, 1 8

इति श्री० विजयेश्वरावतारो नाम द० प्र० ॥ १० ॥

Fol 51a 1 5

इति श्री० पिङ्गलेश्वरावतार एका० प्र० ॥ ११ ॥

Fol 54a 1 8

इति श्री० वितस्तावतारो नाम द्वा० प्र० १२ ॥

Fol 61a 1 6

इति श्री० त्रिपुरदाहे स्वयम्भूनाथावतारो नाम त्रयो० प्र० १३ ॥

Fol 68a 1 9

इति श्री० कपटेश्वरावतारवर्णनो नाम चतुर्दश प्र० १४ ॥

Fol 70b 1 10

इति श्री० चण्डहृद्रावतारो नाम पञ्चदश प्र० १५ ॥

Fol 73b, 1 2

इति श्री० श्रवणद्वादशीमाहात्म्यवर्णनो नाम षोडश प्र० १६ ॥

Fol 77v, l 9:

इति श्री० श्रीगण्डानुग्रहो नाम सप्तदशः प्र० १७ ॥

Fol 78b, l. 7 :

इति श्री० श्रीगणपतिव्रतो नामाष्टादशः प्र० १८ ॥

Fol 82a, l 2:

इति श्री० उपमन्युवरप्रदानो नामैकोनविंशः प्रकाशः १९ ॥

Fol 84b, l 10 :

इति श्री० वासुदेवरप्रदानं नाम विंशः प्रकाशः २० ॥

Fol. 87b, l 3:

इति श्री० महाकालावतारो नामैकविंशः प्रकाशः २१ ॥

Fol 89a, l ०

इति० देवीभ्वरूपलाभदिण्डिमहोदरावतारवर्णनं नाम द्वाविंश. प्रकाशः २२ ॥

Fol. 94b, l 5

इति० दुर्गादेवीमाहात्म्ये सुभादिवधवर्णनं नाम त्रयोविंशः प्रकाशः २३ ॥

Fol 97a, l 4:

इति० शुक्ररप्रदानं नाम चतुर्विंशः प्रकाशः २४ ॥

Fol 101a, l 8.

इति श्री० मलयवती जीमूतगहनवरप्रदानो नाम पञ्चविंशः प्रकाश २५ ॥

इति श्री० विक्रमतुङ्गवरप्रदानो नाम षड्विंशः प्रकाशः २६ ॥

Fol 109b, l 7

इति श्री० शब्दशास्त्रावतारो नाम सप्तविंशतितमः प्रकाशः २७ ॥

Fol 111b, l 5

इति श्री० गङ्गावतारवर्णन नामाष्टाविंश. प्रकाशः २८ ॥

Fol 119a, l 1

इति श्री० शिवधर्माशुद्धारो नाम विंशतितम (!) प्रकाश, ३० ॥

Fol 128b, l 6

इति श्री० नानाशास्त्रेभ्य शिवसामिख्यामयहो नामैकविंशतमः प्रकाशः ३१ ॥

Fol 140b, l 1

इति श्रीमहामाहेश्वरजयद्वयविरचिते हरचरितचिन्तामणौ द्वाविंशतम. प्रकाश. ३२ ॥

समानभाषं हरचरितचिन्तामणिग्रन्थः ॥

॥ शुभमस्तु ॥

Nos. 215-216

Haravyaya, by Ratnākara.

Beginning:

कण्ठश्रियं कुबलयस्तवकाभिराम-
 दामानुकारिविकटच्छविकालकूटाम् ।
 विभ्रत्सुखानि दिशतादुपहारवीत-
 धूपोत्थधूममालिनामिव धूर्जटिर्वः ॥ २ ॥

Sarga	I. st. 64.	त्रिपुरारिपुरीवर्णन
"	II „ 64.	ताण्डववर्णन
"	III. „ 94.	ऋतुवर्णनो ना० तृ० स०
"	IV. „ 41	पर्वतवर्णनो ना० च० स०
"	V „ 151.	पर्वतवर्णनो ना० प० स०
"	VI. „ 186.	भगवत्स्तुतिवर्णनो ना०
"	VII. „ 64	सभाक्षोभवर्णनो ना०
"	VIII. „ 53	कालमुसलव्याहतिवर्णनो ना०
"	IX. „ 75.	प्रभामयनयप्रकाशनम्
"	X „ 52	वह्निगर्भनीतिसंदर्भ
"	XI. „ 76	अभिदंष्ट्रारभटीवर्णनो ना०
"	XII. „ 81	[Speech of अट्टहास].
"	XIII. „ 83.	[Speech of चण्डेश्वर].
"	XIV. „ 60.	[Speech of पुष्पसेन]
"	XV „ 68.	नन्दिपेणनयाभिपेणवर्णनो ना०
"	XVI „ 82	दूतसंप्रेषणवर्णनो ना०
"	XVII. „ 106	कुसुमावचयवर्णनो ना०
"	XVIII. „ 99.	जलक्रीडावर्णनो ना०
"	XIX „ 68.	दिनान्तवर्णनो ना०
"	XX. „ 86	चन्द्रोदयवर्णनो ना०
"	XXI „ 57.	गौरीश्वरदेहावर्णनो ना०
"	XXII „ 65	समुद्रोत्थासवर्णनो ना०

Sarga	XXIII	st 64	प्रसाधनवर्णनो ना०
,	XXIV	, 50	विरहवर्णनो ना०
,,	XXV	, 71	दूतीसकल्पो ना०
,,	XXVI	, 93	पानगोष्ठीवर्णनो ना०
,,	XXVII	, 116	सभोगवर्णनो ना०
,,	XXVIII	, 120	प्रत्यूषवर्णनो ना०
,,	XXIX	, 63	भगवत्प्रबोधनम्
,,	XXX	, 94	मार्गविभागवर्णनो ना०
,,	XXXI	, 60	स्वर्गवर्णनो ना०
,,	XXXII	, 118	दूतव्यवहारो ना०
,,	XXXIII	, 47	भार्गवनिर्भर्त्तनम्
,,	XXXIV	, 66.	अन्धकासुरसभाशोभो ना०
,,	XXXV	, 62	अन्धकासुरव्याहारो ना०
,,	XXXVI	, 61	कनकाक्षनपाशेषो ना०
,,	XXXVII	, 68	वज्रगडविस्फूर्जितम्
,,	XXXVIII	, 91	दूतप्रतिगर्जितम्
,,	XXXIX	, 54	सैन्यसभारो ना०
,,	XL	, 65	सैन्यसरम्भो ना०
,,	XLI	, 65	सैन्यप्रस्थानम्
,,	XLII	, 51	सैन्योद्योगार्जनम्
,,	XLIII	, 379	चित्रगुदवर्णनोद्युतो ना०
,,	XLIV	, 70	गजाश्रमपदो ना०
,,	XLV	, 58	गुप्तसदीपनम्
,,	XLVI	, 86	चण्डीसमराशेषो ना०
,,	XLVII	, 169	चण्डीस्तोत्रम्
,,	XLVIII	, 146	चित्रगुदवर्णनम्
,,	XLIX	, 59	गुरामुखिमदो ना०

In 1

इति श्रीगन्धर्वहर्म्यतनुशीतिनो रागीश्वरकृष्ण मर्यादे रागा
नकरत्नाकरग्य रूतो हर्म्यत्रये महाभाष्ये दशदशोऽष्टावन नाम प

अचाशः सर्ग (समासीकृतं गणपतिना महाकाव्यमिदमौ तत्सत् शिवम्
शुभमस्तु सर्वेभ्यः)

श्रीदुर्गदत्तनिजवंशहिमाद्रिसानु-

गङ्गाहृदाश्रयसुतामृतभानुसूनुः ।

रत्नाकरो ललितबन्धमिदं व्यपन्न

चन्द्रार्धचूलचरिताश्रयचारु काव्यम् ॥ १ ॥

स किल कविरेवमुक्तवान् ।

ललितमधुराः सालंकाराः प्रसादमनोरमा

विकटयमकश्लेषोद्धारप्रबन्धनिरर्गलाः ।

असदृशागतीश्वरे मार्गे ममोद्भिरतो गिरो

न खलु नृपते चेतो वाचस्पतेरापि शङ्कते ॥ २ ॥

सान्द्रानन्दामृतरसपरिस्पन्दनिष्पन्दिनीना-

मस्मद्वाचामतिशयजुषां वस्तुतत्त्वाभिधाने ।

प्रौढज्योत्स्नाधवलविकसद्दिग्बधूकर्णपूर-

ब्रह्मस्तम्भस्तवकपशसां कोपि टंकारदङ्कः ॥ ३ ॥

धारा काव्यप्रबन्धप्रणिहितपरमः श्रेयपेया कवीनां

भाषाषट्केषु यस्य कचिदपि न गता भारती भारवत्त्वम् ।

प्राप्तशैवावसानस्फुरदमलतरङ्गातिभञ्जानसंप-

त्सोहं रत्नाकरस्ते सदसि कृतपदः क्षमाप वागीश्वराङ्कः ॥ ४ ॥

यस्योदयेन्यतमसं दधतो विशुद्धिराविर्भवत्यनिशमेव जलाशयानाम् ।

तद्गुणैर्वाङ्मयसमुद्रमवैहि राजन् रत्नाकरं स --- गत्यमेव (१) ॥ ५ ॥

दृष्ट्यः सन्नातैर्कर्यत्र जगति कविभिर्वस्तु तन्नास्ति किञ्चि-

क्षुण्णे क्षुण्णवचिन्ता गहनविषयता तस्य दूरास्तु तावत् ।

तन्मन्दाभिप्रगन्धप्रसरगुरुगिरामप्रणीर्णण एको-

राजन्ननाकरश्च जलनगदवनौ जाजलीति द्वितीयः ॥ ६ ॥

No 221.

Abhidhāratnamātrika, by Nukula

Beginning

ओं नमो गुरो । इह खलु भोगापरिग्रहायनभूतानां तद्विषयेषु परिवर्जन
प्रयोजनानां च पदार्थानां निश्चयमन्तरेण व्याख्यारोपरोहिता नोपपद्यते ।

था हि । सर्वाणि प्रमाणानि प्रमेयावर्गतिनिबन्धनभूतानि निश्चयपर्ववसादि-
त्या प्राधान्यं भजन्ते ॥

End

भट्टकलटपुत्रेण मुकुलेन निरूपिता ।

सूरिप्रबोधनायेयमभिधावृत्तमातृका ॥

इति श्रीकलटात्मजमुकुलविरचिताभिधावृत्तमातृका समाप्तेति भद्रम् ॥

No 228

Alaṅkāratnākhara, by Dobbākhara

Beginning

ओं नमः शिवाय । ओं नमः सरस्वत्यै । श्रीगणेशाय नमः ।

ॐ नमो भगवते वासुदेवाय ।

मः ॥ १ ॥

End

समाप्तोपमलकाररत्नाकरः ॥

कृतिर्महोपाध्यायभट्टनयीश्वरमन्त्रपुत्रस्य तत्रभवतः पण्डितभट्टश्रीशो-
भाकरमित्रस्य श्रीश्रीवर्मपुत्रेण प्रणालववता मया रत्नाकराभिधः ॥
पौपेलकारो लिखितः शुभः ॥

No 234

Alaṅkāra-ekkhara, by Mānikyadeva

श्रीगणेशायनमः । ओम् ।

प्राणाः कुशोदरीणा राधानयनान्तसर्वस्वम् ।

तेजस्समालनील शरणागतवज्रपञ्जरं बन्दे ॥ १ ॥

स्वप्रकाशचिदानन्दमयाय परमात्मने ।

अविद्यानिष्ठुरध्वान्तमास्कराय नमाम्यहम् ॥ २ ॥

ग्रन्थाः काव्यकृता हिताय विहिता ये सप्त पूर्वं मया

ते काव्यार्णवसप्तव्यसनिभिः शक्ता परवेदितुम् ।

पर्यालोच्य मया मदालसवधूपादारविन्दकण

भञ्जीरध्वनिमौमलोयमधुना सस्तुयते प्रक्रमः ॥ ३ ॥

आशीर्वाद्यैर्धर्मैर्मणकमलिनीवृन्दहेमन्तमास

कौर्तिभाजसवशमन्विपकुमुदतनीषामिनीजीवनाय ।

राजत्राजन्यराज्ञीमुकुटमणिगलप्रोच्छलत्पादपीठः
 प्रोदास्ताम्राज्यलक्ष्मीशिथिलितनहुषो रामचन्द्रोवनीशः ॥ ४ ॥
 सुत्रामोदामद्विह्वलिपरिवृढविलसत्काविलक्षोणिभर्तु-
 — — — — — न्ते प्रौढयुद्धे समदलयदसौ कोटिशो वैरिवीरान् ।

पश्चान्मांसास्थिमेदः कलुषितवसुधाप्रोज्झत चाकलय्य (?)
 दां यातान्वैरिवर्गान्दिवमपि सहसा जेतुकामो जगाम ॥ ५ ॥
 क्षीराम्भोधेः शशीव श्रुतिरिव वदनद्रेधसो रामचन्द्रा-
 दस्मादुद्यत्प्रतापः समजनि सुमना धर्मचन्द्रो नरेन्द्रः ।
 यस्याद्यापि प्रसन्नस्मितसुभगसुखः स्विदादञ्चत्कपोलो
 रोमाञ्चस्तम्बभव्यास्त्रिदशयुवतयो हन्त गायन्ति कीर्तिम् ॥ ६ ॥
 निष्क्रान्तं सदनान्मुदैक्षि (?) भगवानम्भोजिनीवल्लभ-
 स्ते व — — — परिशीलिता कमलिनी मा — — भ्यमेदस्विनः ।
 विश्रान्तं गिरिकाननेषु निविडच्छायेषु भाग्योदया-
 दित्यं स्मेरमुखाः स्तुवन्ति विपदं यद्वैरिवाम्भुवः ॥ ७ ॥

प्रत्यर्थिभूपनिरवग्रहराज्यलक्ष्मी-
 धमिलमान्यसुरभीकृतपादपत्रः ।
 तस्मादजायत समस्तगुणाभिरामो
 माणिक्यचन्द्र इति राजकचक्रशक्रः ॥ ८ ॥
 काव्यालंकारपारंगममतिरखिलदमाभृतां चक्रवर्ती
 सर्वेषामे [व] काव्ये गतिरतिनिपुणे — — सन्निवेश्य ।
 वेदान्तन्यायविद्यापरिचितिचमुरं केशव (?) सन्निषोऽय-
 श्रीमन्माणिक्यचन्द्रः क्षितिपतितिलको मन्यमेतं विधत्ते ॥ ९ ॥
 बहुदोषोपि विदोष क्रियते मुञ्जनेन वाण इव हरिणा ।
 गुणवदपि निर्गुणीपति दुर्जनतो मूषिकत इव मुस्तम् ॥ १० ॥
 परोद्देशो परानन्दे खलसत्ता (गज) नयोद्देशो ।
 सभावा एव शरणे विपपीयूषयोस्त्रिव ॥ ११ ॥

अलंकारविद्यागूराकारो भगवच्छौद्रोदनि परमकाण्डिकः मशारे
 प्रवर्तयिष्यन्प्रयमं काव्यराष्ट्रपमाह । काव्य रमादिगदावर्णं श्रुत मृगति-
 शेषकृत् ॥

- fol 16, 1 3 इत्युपक्रमरत्न प्रथमम् ॥ १ ॥
 fol 9a, 1 10 इति श्रीमहाराजमाणिक्यचन्द्रवारितेलकारशेखरे दोष
 रत्न द्वितीयम् ॥ २ ॥
 fol 11b 1 6 इत्यलकारशेखरे गुणरत्न तृतीयम् ॥ ३ ॥
 fol 15b, 1 8 इत्यलकारशेखरे लकाररत्न चतुर्थम् ॥ ४ ॥
 fol 22a, 1 7 इत्यलकारशेखरे वर्णकरत्न पञ्चमम् ॥ ५ ॥
 fol 21a 1 10 इति कविसप्रदायरत्न षष्ठम् ॥ ६ ॥
 fol 27a 1 1 [इति] कविसामर्थ्यरत्न सप्तमम् ॥ ७ ॥
 fol 32b 1 8

उपक्रमो दोषगुणावलकारोऽथ वर्णक ।
 सप्रदाय कवेस्तस्य सामर्थ्यमय विभ्रम ॥ १ ॥
 अष्टो रत्नानि दीप्तानि सत्यलकारशेखरे ।
 चत्वार स्फुरलकारे सप्रदाये मरीचये ॥ २ ॥
 सामर्थ्ये द्वौ परस्मिन्स्तु पञ्चके स्पृष्टयस्त्रय ।
 मामकीना कृतिमिमा द्विपत्नौ दूषयति ये ॥ ३ ॥
 काव्यवाता न जानन्ति ते नून पाण्डुरासुता ।
 अस्मै(?)पद्यपि पूर्वपण्डितकृता व्याख्यैव सख्यावता
 मानन्दाय तथापि केशवकवेर्वाचामिय गुम्फिता ।
 सख्यासौष्टवशब्दलाघवमिदं सनदपूर्वापर
 प्रत्यर्थिप्रतिवचनिर्भलगुण कुतान्यतो लभ्यताम् ॥ ४ ॥
 तर्कप्रौ ----- कवीवसन्तोत्सव
 कोशव्याकरणप्रपञ्चचतुरोत्तरमारपारगम

गुणावाप्त निषोऽयं स्वयं चक्रे शक्रसम
 प्रपञ्चममल माणिक्य चक्रे(?)नृप ॥
 [इति] विश्रान्तरत्नमष्टमम् ॥ ८ ॥
 समाप्तोऽयमलकारशेखर ॥ शुभम् ॥

No 995

*Dhvanī lokaloचना or Sātridaj lokaloचा a **

Beginnig [Preface by son of Pauli]

उपासमे स्तानुभवेववेद्य स्वच्छदमानदसमुद्रमीशम् ।
 व्याप्त जगच्छक्तिरत्तरत्नैरदृष्टपार परमेष्ठिनापि ॥ १ ॥

इह हि कश्चिद्विपश्चिज्जनमनोरञ्जनाय निजा तेवासिवासनासजननाय
च दुर्हृदयोद्वेजितसहृदयसमुदायसमुत्तेजित श्रीमदभिनवगुप्तपादोपदिष्ट
शिष्टपरपराप्राप्तमभीष्टदेवतासम्मुखीकरणरूप ध्वन्यालोचने मङ्गल विवृ-
णोति ॥

[अभिनवगुप्त] अपूर्व यद्वस्तु प्रययति विना कारणकला
जगद्भावप्रख्य निजरसभरात्सारयति च ।
क्रमात्प्रख्योपाख्याप्रसरस्वभग भासयति त
सरस्वत्यास्तत्त्व कविसहृदयाख्य विजयतात ॥ १ ॥
भट्टेन्दुराजचरणाञ्जकृताधिवास
हृदयश्रुतोभिनवगुप्तपदाभिधोहम ।
यत्किञ्चिदप्यनुरणस्फुटयामि काव्या
लोक स्वलोचननियोजनया जनस्य ॥ २ ॥

स्वयमविच्छिन्नपरमेश्वरनमस्कारसपत्तिचरितार्थोपि व्याख्यातृश्रोतृणां
मविघ्नेनाभीष्टव्याख्याश्रवणलक्षणफलसंपत्तये समुचिताशी प्रकटनद्वारेण
परमेश्वरसाम्मुख्य करोति वृत्तिकार । स्वच्छेति ॥
[आनन्दवर्धन] स्वच्छाकृतारिण स्वच्छस्वच्छायायासितेन्दव ।
धायन्ता वो मधुरिपो प्रपन्नार्तिच्छिदो नखा ॥ १ ॥

[धनिकार] काव्यस्यामा ध्वनिरिति बुधेर्य समाप्नातपूर्व-
स्तस्याभाव जगदुरपरे भाक्तमाहुस्तमये ।
केचिद्वाचा स्थितमविषये तत्तन्मूनुस्तदीय
तेन ब्रूम सहृदयमन प्रीतये तत्स्वरूपम ॥ १ ॥

[आनन्दवर्धन] बुधे काव्यतत्त्वविद्धि काव्यस्यामा ध्वनिरिति सज्जित
परम्परया य समाप्नात समाख्यातस्तस्य सहृदयमन प्रकाशमानस्यापि
अभावमन्ये जगदु ।

Fol 40b 1 8

इति श्रीमदानन्दवर्धनाचार्यविरचिते ध्वन्यालोचने प्रथम संकेत ॥

किं लोचन विनालोको भाति रन्दित्रयापि हि ।
तेनाभिनवगुप्तोत्र लोचनो मीलन व्यधात ॥ १ ॥

पदुन्मीलनयुतैव विशुन्मीलितं क्षणात् ।

स्वात्मायतनविश्रान्तां तां वन्दे प्रतिभां शिवाम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
धनिसंकेते प्रथम उद्द्योतः ॥

प्राच्यं प्रोलासमात्रं स्पाह्नेदेनामन्त्यते यया ।

वन्देभिनवगुप्तोहं पश्यन्ती तामिदं जगत् ॥ १ ॥

Fol 166, l. 2 (of No. 254):

इत्यनन्दवर्धनविरचिते सहृदयसहृदयालोके काव्यालङ्कारे द्वितीय उद्-
द्योतः समाप्तः ॥

Fol. 806, l. 8 :

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तपादोन्मीलिते सहृदयालोकलो-
चने धनिसंकेते द्वितीय उद्द्योतः ॥

Fol 1614, l. 11 :

काव्यालोक - - - - -
- - - - - कृतार्थोत्सविधास्पति ॥ १ ॥

आसूत्रितानां भेदानां स्फुटतापत्तिदायिनीम् ।

त्रिलोचनप्रियां वन्दे मध्यमां परमेश्वरीम् ॥ २ ॥

इति श्रीमहामाहेश्वराचार्यवर्याभिनवगुप्तोन्मीलिते सहृदयालोकलोचने
धनिसंकेते तृतीय उद्द्योतः ॥

चतुर्थोद्द्योतस्तु मूलमात्र एव स्थितः ॥

Fol 1686, l. 2 :

इत्यनन्दवर्धनाचार्यविरचिते सहृदयालोके काव्यालङ्कारे धनिप्रतिपा-
दने चतुर्थ उद्द्योत समाप्तः ॥

नित्याक्षिष्टरसाश्रयोचितगुणालङ्कारशोभादृतो

यस्माद्य[द्व]स्तु समीहितं मुकृतिभिः सर्वे समासाद्यते ।

काव्याख्येखिलसौख्यधाम्नि विबुधोद्याने धनिर्दक्षितः

सोयं कल्पतरूपमानमहिमा भाग्योस्तु भव्यात्मनाम् ॥ १ ॥

सात्काव्यतत्त्वविषयं स्फुरितमनुस-

कल्पं मनःमु परिपक्वभिषां यदासीत् ।

तद्व्याकरोत्सहृदयोदयलाभहेतो-
रानन्दवर्धन इति प्रथिताभिधान ॥ २ ॥
समाप्तोऽयं ध्वनियन्त्र । सप्तमं सवत् ४९५२

No 263

*Sabdavyākara, by Mammata **

Beginning

ओं श्रीगणेशाय नमः श्रीगुरवे नमः ॥

इह हेयोपादेयानां हानोपादाने प्रमाणदेव । तच्च निश्चयात्मया प्रामाण्य-
भजते । निश्चयश्च शब्दसाहित्येनार्थं विषयीकरोति । शब्दस्य चार्थप्रतीति-
प्रतिपत्तिकार्षान्यथानुपपत्त्या कारकत्वात्कल्प्यमानो व्यापारोभिधादिशब्दप्र-
तिपादो नानाप्रकार इति तत्परीक्षार्थं शब्दव्यापारविचारात्मकं प्रकरण-
मिदमारभ्यते । व्यापारश्च शृङ्गमादिकया दर्शयितुं न युज्यत इति विषय-
मुखेन प्रदर्श्यते ।

जाति क्रिया गुण सत्ता वाच्यार्थं समितध्वनि ।

End

इति निखिलविषयविचक्रवर्तिश्रीराज्ञानकमम्मटाचार्यविरचित
शब्दव्यापारविचारः समाप्तः ॥

No 274

*Unādivṛtti, by Mānikyadeva **

Beginning

ओं श्रीगणेशाय नमः ।

स्वयंभुवे नमस्कृत्य प्रणिपत्य सरस्वतीम् ।

वक्ष्ये वृत्तिमुणादीनां यथानुदिपथकमम् ॥ १ ॥

अर्तिसृधृधम्पश्यवतरिभ्यो नि ॥

Beginning of Pada II, fol 15a, l 6

तृस्तृचो शक्तिकदादिभ्यः सज्ञाया चातिजो ॥

Beginning of Pada III, fol 16a, l 9

जीविरात्रिक वृद्धिश्च ॥

Beginning of Pāda IV, fol 21a 1 10

सुवश्विक् ॥

Beginning of Pāda V, fol 21b, 1 9

लघेरटि नलोपश्च ॥

Beginning of Pāda VI, fol 21a 1 7

मृगोरुतिः ॥

Beginning of Pāda VII, fol 32b, 1 2

आमोर्हस्व किच ॥

Beginning of Pāda VIII fol 35a, 1 12

श्रुदक्षिस्त्रिभ्य आग्य ॥

Beginning of Pāda IX, fol 46b, 1 4

क्षिशेरी चोपधाया कलोपश्च लो नाम् ॥

Beginning of Pāda X, fol 51b, 1 12

स्थाचतिमृजेरालवालजालीयन ॥

End

उणादिवृत्तो प्रकीर्णको नाम दशम पाद ॥

समाप्ता चैयमुणादिवृत्ति शुभाय तलेखरुपाठकभोतृणाम् ॥

Nos 279 281, 297 298

Variae lectiones of the Kashmir MSS of Kāṭhāntara I 1 I—III 31,
collated with Dr Eggeling's edition

1 1 6	परो दीर्घ	(लघुवृत्ति) -- स्वर (नालावबोधिनी)
" "	7 स्वरोवर्णवर्जो नामि	(ल.) अवर्णवर्जो नामि (बा.)
" "	7 ते वर्गा पञ्च पञ्चश	(ल.) (बा.)
1 4 2	पञ्चमे पञ्चमास्तृतीयान्वा	(ल.) (बा.)
" , 13	शिञ्चौ वा	(ल.) (बा.)
" , 16	वर्गे तद्वर्गपञ्चम वा	(ल.) (बा.)
41 1 30	जसः सर्व इम्	(ल.) (बा.)
" , 31 32	पूर्वादेश्व [additional sūtra inserted between 31 & 32]	(ल.) (बा.)
" , 34	तृतीयासमाप्ते	(ल.) (बा.)
" , 35	बह्व्रीहो च	(ल.) (बा.)
" , 43	सर्वनाम्नस्तु सूसवो ह्रस्वपूर्वा	(ल.) (बा.)

II 1 57	डे च	(ल.)	(बा.)
„ „ 70	सख्याया णान्तायाः	(ल.)	(बा.)
II 2 6	नपुंसकात्समोलोपेपि न च तदुक्तम्	(ल.)	लोपो न (बा.)
„ „ 8		(ल.)	अन्यादिस्तु स्तु (बा.)
„ „ 21	इन्हन्पूर्वार्थम्या शौ सौ च	(ल.)	(बा.)
„ „ 22	उशन पुरुदशोनेहसा सा वनन्त	(ल.)	उशन पुरुदशोनेहस. } सावनन्तः } (बा.)
II 2 29, 70 combined by	ल० वृ०		(बा.)
„ „ 34	अम्शसोरा	(ल.)	(बा.)
„ „ 39	अनुषङ्गश्चाकुञ्चे	(ल.)	(बा.)
„ „ 48	बाह्यैर्वाशब्दस्यौत्तम्	(ल.)	(बा.)
„ „ 50	तिर्यद् तिरश्च	(ल.)	(बा.)
„ „ 51	उदङ्मुदीचः	(ल.)	(बा.)
„ „ 53	अवमसयोगादनोलोपो- लुप्तवच्च पूर्वविधौ	(ल.)	दनोलोपो (बा.)
„ „ 61	अव्ययसर्वनाम स्वरा- न्यात्पूर्वोक्त	(ल.)	(बा.)
II 3 3	ल०मदोरेकते तमे त्वा मा तु द्वितीयापाम	(ल.)	(बा.)
„ „ 7	युवावौ द्विवाचिनो	(ल.)	(बा.)
„ „ 9	आन् शस	(ल.)	(बा.)
„ „ 15	भ्यस्म्यम्	(ल.)	(बा.)
„ „ 20	अष्टन्तर्वासु	(ल.)	(बा.)
„ „ 22	अर्वनर्वन्तिमसात्तनज	(ल.)	
„ „ 33	तस्य च	(ल.)	(बा.)
„ „ 35	अद्गज्जनेन क	(ल.)	(बा.)
„ „ 36	दोगोरन	(ल.)	(बा.)
„ „ 38	तामाक्षिमिर्भित	(ल.)	(बा.)

two Sutrās

II. 3 42. एबहुत्वेत्ती	(ल.)	(बा.)
„ „ 58. न संयोगान्तलोपोलुप्तवत्	(ल.)	(बा.)
II. 4.13. कर्मणि द्वितीया	(ल.)	(बा.)
„ „ 27 omitted.	(ल.)	(बा.)
„ „ 32 omitted	(ल.)	विशेषणे च (बा.)
„ „ 45 वग्ये वर्गान्तः	(ल.)	(बा.)
„ „ 49. स्त्रियामादाप्	(ल.)	(बा.)
„ „ 50. नदाद्यन्वाहन्सन्तृसखि नान्तेभ्यई }	(ल.)	(बा.)
II. 5.15. स नपुंसकलिङ्गः स्यात्	(ल.)	(बा.)
„ „ 22. नस्य सत्पुरुषे लोपः	(ल.)	(बा.)
„ „ 25 { का लीपदर्थे	(ल.)	(बा.)
{ अक्षे	(ल.)	(बा.)
II. 6. 9. नावस्ता-राधौ चय	(ल.)	(बा.)
„ „ 15 तदस्यास्तीति मन्त्राद्याः	(ल.)	(बा.)
„ „ 24. विभ-नाम्रस्तु किं बहो- श्रपरा स्मृता. }	(ल.)	(बा.)
„ „ 31. किमः	(ल.)	अक्काच (बा.)
„ „ 32. अक्का च	(ल.)	किम. (बा.)
„ „ 41. इवर्णावर्णौ स्त्रे ये प्रपये च	(ल.)	इवर्णावर्णौ स्त्रे प्रपये ये च (बा.)
„ „ 45 नस्य तु काचित्	(ल.)	(बा.)
II 6. 50 नद्यः पदादोर्वृद्धिरामम.	(ल.)	(बा.)
III 1 1 अथ परस्मैपदानि नव	(ल.)	(बा.)
„ „ 2. पराण्यान्मने	(ल.)	(बा.)
„ 2 1. धातोर्वा कर्मणस्तुमन्ता- दिच्छतिनैककर्तृकात् }	(ल.)	धातो-कर्तृकत्वात् (बा.)
„ „ 9 इन्कारितं च धात्वर्थे—	(ल.)	इन्कारिणे च धात्वर्थे (बा.)
„ „ 11 धातोरेकस्मदादाद्यद्धश्चे क्रीपित क्रीपासमभिदोरे }	(ल.)	(बा.)

III 1.17. चकास्कास्प्रत्ययान्तेभ्य-	} (ल.)	(वा.)
आम्परोक्षायाम्		
„ „ 18. आसिदप्यपिदरिद्राभ्यश्च	(ल.)	(वा.)
„ „ 21. भीन्हीभृद्भवां सार्वधातुकवच	(ल.)	(वा.)
„ „ 42.	(ल.) कर्मकर्तरि रुचादि-	} (वा.)
	डानुबन्धेभ्यः	
III. 3. 1. दिर्वचनमभ्यासस्यैकस्व-	} (ल.)	(वा.*)
रादास्य		

No. 283.

Kāśikā vṛtti, by Jayāditya and Vāmana.

Beginning :

स्वस्वस्तु ॥ श्रीगणनाथाय नमः ॥ ओं नमो गुरवे ॥ श्रेयोस्तु ।

ओं नमस्तरस्वत्यै ॥ ओं नमः

परमात्मने ॥ ओं नमो ब्रह्मणे नमो नमः ॥

ओं येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।

कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनेये नमः ॥

येन शब्दमहाभोधे × कृतो व्याकरणप्लवः ।

श- भाषिर्ना लोके तस्मै पाणिनेये नमः ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै पाणिनेये नमः ॥

वृत्तौ भाष्ये तथा धातुनामपाठयणादिषु ।

विप्रकीर्णस्य तन्त्रस्य क्रियते सृ- सङ्ग्रहः ॥

अथ शब्दानुशासनम् ।

End :

इति काशिकायां वृत्तावष्टमस्याध्यायस्य चतुर्थः पादः ॥ समाप्ता का-
शिका वृत्तिः ॥ कृतिर्जयादित्यवामनयोः ॥ शुभमस्तु ॥ श्रीनृपतिविक्रमादि-
त्यराज्यस्य मताब्दाः १७१७ श्रीसप्तमिमे संवत् ३९ पौषति ३ रवौ तिथ्य-
नक्षत्रे संपूर्णा समाप्तेति सु[शु]भमस्तु लेखकपाठकेभ्यः ॥

No 257

*Ksharatarangin, by Ksharāśāśin **

Beginning

ॐ श्रीगणेशाय नम ओम्

धातुवेषम्यशमनाद्वाङ्मयाप्यायिनी सताम ।

क्षीरस्वामिप्रसूतेय वृत्ति क्षीरतरङ्गिणी ॥ १ ॥

सूत्रव्याख्या कार्यजात गणानां सेट्टानिर्दोषग्रह[ः] इदुल च ।

अष्टाध्याय्या ये विशेषप्रयोगा धातोर्धातोर्दशितास्तेपि लेशात् ॥ २ ॥

भू सत्तापामुदात्त ॥ भू इत्यविभाक्तिकोप निर्देशो भ्रान्तिभिरासार्थाच्छा
न्दसो वा ॥

सा नित्या सा महानात्मा तामाहुस्त्वत्तलादय ।

प्राप्तक्रमाविशेषेषु क्रिया सेवाभिधीयते ॥ १ ॥

भवति भवत भवन्ति । अनुभूयते ।

धातुर्य केवल शुद्धो भाव इत्यभिधीयते ।

क्रियावाचिन्वमाख्यातुमेकोनार्थं प्रदर्शित ॥ १ ॥

प्रयोगतोनुमन्तव्यास्वनेकार्या हि धातु[त]व ।

End

पदार्थजन[नि]का क्षीरस्वामिन क्षीरवारिणे ।

इव प्रसूता पुण्येय वृत्ति क्षीरतरङ्गिणी ॥ २ ॥

[चुरादि]तकेत समाप्त ॥

Nos 310 11

Long n isanaritta by Satarase'man and Harikacardha n †

Beginning

श्रीगणेशाय नम ओ नमो विग्रहत्रे ॥ ओम् ।

नमो मथितदुर्वारदेत्यचक्राय चक्रिणे ।

राभूधरधरागारस्नग्धी[ग्धी]भूतैरुवाहवे ॥ १ ॥

मनोरमतमेवृत्ते सज्जनानन्दवर्धनम् ।

लिङ्गानुशासन स्पष्ट वयावुद्धि विधीयते ॥ २ ॥

* Extract by V. Narayana

† Extracts by V. Narayana

बह्वाचार्यमतेर्वापि श्रव्यं लालित्ययोगतः ।
 स्पष्टं स्पष्टीकृतैरर्थैरिदं लिङ्गानुशासनम् ॥ ३ ॥
 इदानीं स्त्रीप्रकरणमाकारादिक्रमेण दर्शयन्नाह ॥
 आदीदूतः स्त्रिया प्रापो गङ्गा लक्ष्मीश्वमूर्यया ।
 पर्यायसहिता भूमिबलिविद्युन्नदीदिशः ॥ १ ॥

End.

व्याडेः शंकरचन्द्रयोर्वररुचोर्विद्यानिधेः पाणिनेः
 सूकालिङ्गविधीवि[न्वि]चार्य सुगमं श्रीवर्धनस्यात्मजः ।
 श्रव्यं व्यापि च हर्षवर्धन इदं स्पष्टीकृतप्रत्यय
 लिङ्गानामनुशासनं रचितवानर्घ्यससिद्वये ॥ ९६ ॥
 सूकालिङ्गविधीविचार्य मर्षालोच्य तेभ्यः सारं गृहीत्वा
 सुगमं श्रव्यं व्यापि चेदं लिङ्गानुशासनं रचितवान् ।
 अन्यच्च कीदृशं स्पष्टीकृतप्रत्ययम् । अस्पष्टाः स्पष्टीकृता प्रत्ययाः किन्
 घञ् टुन् इत्यादयो यत्र । प्रत्ययानां सोदाहरणानां प्रदर्शनात्सुस्पष्टता पर्या-
 लोच्य मन्दमतयो न मुह्यन्तीति भावः ॥
 इति भट्टदीप्तस्वामिसूनोर्वर्णवागीश्वरस्य शङ्करस्वामिनेन कृतो हर्ष-
 वर्धनकृतलिङ्गानुशासनटीकायां सर्ववर्णकणायां त्रिलिङ्गप्रकरणम् ॥ समा-
 प्तमिति लिङ्गानुशासनटीकायामिति शुभं भवतु शुभमस्तु ॥
 --- गाप्रतिमः श्रुतेन न मम शौर्येण पार्थोपमः
 काव्येनातिमनोरमः प्रणयिनामासन्नकल्पदुःखम् ।
 जातं संप्रति हर्षवर्धन इति प्रख्यातकीर्तिं सता
 तेनेदं रचितं परोपकृतये लिङ्गाभिधानं शुभम् ॥ २ ॥

Nos 319 20

Pyddigaparebkhāshāriti *

Beginning

ओं नमो मुनिनयाय ।

अथ परिभाषासूचनं व्याख्यास्याम । अथेवमधिहारार्थं परिभाषा
 सूचनं शास्त्रमधिकृतं वेदितव्यम् । यदितं ऊर्ध्वमनुममिष्याम । इयमग्नि

न्सूत्रे सिद्धेयमस्मिञ्जिह्वेति । किं कारणम् । अत्र हि ज्ञातपरिभाष स्वयं
शास्त्र प्रतिपादयितुं समर्थो भवति । स तावत्सुखं ज्ञातपरिभाषो भवति ।
अतो व्याख्यानं द्रष्टव्यम् । तत्रादित एव तावदियं परिभाषा भवति ॥
अर्थवद्वहणेनानर्थकस्येति ॥

End

इति व्याडीयपरिभाषावृत्ति समाप्ता ॥ शुभाय भवतात् ॥

No 329

*Anekārthadhvanimānjari by Ākṣapānaka **

Beginning

ओं श्रीगणेशाय नमः ॥ ओम्
शुद्धवर्णमनेकार्थं शब्दमोक्तिकमुत्तमम् ।
कण्ठे कुर्वन्तु विद्वांसः श्रद्धाया दिवानिशम् ॥ १ ॥
शब्दाम्भोनिधितेनन्ताल्लुप्तो व्याख्या प्रवर्तते ।
स्वानुबोधकमानाय तस्मै यागात्मने नमः ॥ २ ॥
सरस्वत्या प्रसादेन कविवर्गाति यत्पदम् ।
प्रसिद्धमप्रसिद्धं वा तत्प्रमाणं तु साधुभिः ॥ ३ ॥
शिवः शर्वः शिवः शुभः शिवः कीलः शिवः पशुः ।
शिवा गौरी शिवा षोटी [प्री] शिवः श्रेयः शिवा श्रुषी ॥ ४ ॥

Compare Oxf Catalogue No 415

End

इति काश्मीराष्टाये महाक्षपणकविरचितेऽनेकार्थध्वनिमञ्ज-
र्यापदाधिकारस्तृतीय [१] ३ ॥
किं धनेन करिष्यन्ति मनुष्या भद्रराशय [१] ।
यदर्थं धनमिच्छन्ति शरीरं कस्य सन्धिरम ॥
स ४३ आ वदि ९ यशसीरवरेण लिखितम् ॥

Nos 337 9

*Vanāśāloka by Vanāśa **

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ओ नमः
पातु वो पिपरा (१) दूरिणीर्जतरशीकर ।
दुःखनीजच्छिदो वयंनररा इव सिद्धिन् ॥ १ ॥

विधमपदविषधराली निहस शेषधि विशेषान् ।

सकलजनसुलभविभवात्कश्चन निर्मत्तर कुरुते ॥ २ ॥

भागुरिकात्पहलायुधहुग्रा⁽¹⁾मरसिंहशाश्वतादिकृतान् ।

कोशान्निरीक्ष्य निपुण धन्वन्तरिनिमत निघण्टु च ॥ ३ ॥

लिङ्गानुशासनानि च विचार्य लक्ष्य मुहाकवीना च ।

कुरुतेनैकार्यानां शब्दानां मङ्गल कोशम् ॥ ४ ॥

यथासम्भवकान्तादिक्रमादक्षरसंख्यया ।

करामलकवत्साक्षादेष्ट भासिष्यते सताम ॥ ५ ॥

End

कष्टे क्षतौ हशब्द स्या - - - - मस्य सूचयन् । दु खे शोके
निजे - - - - - हशब्द स्याद्वशर्व - - - - चार
धारेण । अलाक्षेपि विनियोगे हह खदेम स्मू - - वा । हन्त । अभ्या
दानेऽपु - ले तूष्णीभावेमनप्रतिग्रहादास्यै - क्कुरेपि च । इति मङ्गलकोश
समाप्त ॥

No 351

*Natikalpatari by Kalenendra **

Beginning

ओं स्वस्ति श्रीगणेशाय नम ओम
नत्वोमातनय गौरी व्यासमुख्यमुनीश्वरान् ।
श्री०वासदास क्षेमेन्द्रो नीतिकल्पतरु व्यधात् ॥

निबधकारोविघ्नेन चिकीर्षितसंपत्तिं कामयान आशीर्नमस्क्रियावस्तुनि
देशो वापि तमुखमिति शिष्टोक्तरीत्या नीतिरूपवस्तुनिदेशादेव मङ्गल मय
मान उपक्रमते नीतिरिति

End

तेषा चारेण विज्ञान राजा विज्ञाय नित्यदा ।
गुणिना पूजन कुर्यान्निर्गुणानां च शासनम् ॥
इति जनसंग्रहण नाम कुसुमम् ॥ ३९ ॥
समाप्तश्चाय नीतिकल्पाख्यो ग्रन्थ ॥

Nos. 358-562.

*Yājñavalkyadharmasūtranibandha, by Aparādityadeva **

ओं श्रीगणेशाय नमः ॥ ओं श्रीगुरवे सरस्वतीरूपाय नमः ॥ ओम्
संसिद्धयर्थमिलत्सुरासुरनमनमौलिस्थितप्रोहस-

त्सद्वलप्रभवप्रकृष्टविविधप्रेङ्खन्मयूखोज्ज्वलम् ।

श्रेयोविघ्नमहामयप्रक्षमने दिग्भ्यं यदेकौषधं

भूयान्नो द्विरदाननादिकमलद्वन्द्वं तदिष्टाप्तये ॥ १ ॥

विश्वात्तान् [नु] भूतिसंभूतिस्थितिसंहतिमुक्तयः ।

प्रभवन्ति यतस्तस्मै परस्मै ब्रह्मणे नमः ॥ २ ॥

यो विश्वसर्गपरिपालनसंहतीहो

ब्रह्मा हरिस्त्रिनयनश्च भवसमेयः ।

तं शुद्धबोधमभयं सुखसत्त्वभाव-

मात्मानमद्वयमनन्तमुपास्महेजम् ॥ ३ ॥

विश्वात्मनः शुक्लयजूपि भानो-

रवाप यो योगिगणाग्रवर्यः ।

तं यातवल्क्यं मुनिवृन्दवन्द्यं

नमामि तत्कीर्तितधर्मबुद्धये ॥ ४ ॥

भक्त्या यस्य सविस्मयः पुररिपुर्बुद्ध्या च वाचस्पति-

विक्रान्त्या द्विपतां गणः शुचितया भास्वान्दमित्तेन भूः ।

क्षीमूतान्वयभूषणं स्वविपुले योगीश्वरेणोदिते

शास्त्रे वाक्यनयानुगां वितनुते वाचं सता संमताम् ॥ ५ ॥

End:

श्रुतैतशास्त्रान्वयोपि प्रीतात्मा मुनिभाषितम् ।

एवमस्त्विति होराय नमस्कृत्य स्वयंभुवे ॥

स्वयंभुवे ब्रह्मणे तिरोहितमन्यत् ॥ ॥

इति श्रीविद्याधरवंशप्रमश्रीशिलाहारनरेन्द्रजीमूतवादनानन्यप्रगूत-

श्रीमदपरादित्यदेवसिचिते याज्ञवल्कीये धर्मशास्त्रनिबन्धे व-

तीयोऽध्यायः ॥ ॥ ॥

अखण्डभूमण्डललीनमातिलं *
 निवार्य सद्बुद्धप्रतिरोधकृतमः ।
 दोषोद्भवादिप्रकृतिं गतं — —
 पूषैव लोकं नयति — — — ॥

राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्ध मुह-
 च्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः ।
 शास्त्रार्थामृतचर्वणापितमति — — विश्वनाथोप्यसौ
 शौर्योदार्ययशोधनो समपरादित्यो निबन्धं व्यधात् ॥
 अपरार्कनामायं धर्मशास्त्रनिबन्धः समाप्तिमगादिति ओ तत्तद्ब्रूयणे
 नमो नमः ॥ विक्रमादिस्य संवत् १९३२ पञ्चम्यां भूमे ज्येष्ठ वदि ॥
 यदक्षरपरिभ्रष्टं मात्राहीनं च यद्वतम् ।
 ह्यया तत्क्षम्यतां देव कृपया परमेश्वर ॥ ॥
 यदक्षरपदभ्रष्टं स्वरव्यञ्जनवर्जितम् ।
 तत्तवै क्षम्यतां देव कृपया परमेश्वर ॥
 शुभमस्तु सर्वजगताम् ॥ तत्तत् ॥ भद्रम् ॥

No 381

Nyāyakanḍalīlīkā, by Śrīdhara †

Beginning

ओं स्वस्ति श्रीगणेशाय नमः ॥
 अनादिनिधनं देवं जगत्कारणमीश्वरम् ।
 प्रपद्ये सत्यसंकल्पं निष्प्रमिज्ञानविग्रहम् ॥
 ध्यानैकतानमनसो विगतप्रचारा
 पश्यन्ति यं कमपि निर्मलमिद्वितीयम् ।
 ज्ञानात्मने विघटिताखिलबन्धनाय
 तस्मै नमो भगवते पुरुषोत्तमाय ॥

ग्रन्थारम्भेभिमतां देवतां शास्त्रस्य च प्रणेतारं गुरुं श्लोकरस्य पूर्वार्धेन
 नमस्यति ॥ प्रणम्येति ॥

* This corrupt passage occurs in No 258 only
 † Extract by Nārāyaṇa Śāstrī.

End :

अतोयमप्रत्यक्षः उपसंहरति ॥ तस्मादिति ॥
परंपरोपसंक्षेपो भिन्नानां यत्कृतो भवेत् ।
समवायः स विज्ञेयः स्वातन्त्र्यप्रतिरोधकः ॥

इति भट्टश्रीश्रीधरकृतायां न्यायकन्दलीटीकायां समवायपदार्थः समाप्तः ॥

सुवर्णमयसंस्थानरम्या सर्वोत्तरस्थितिः ।
सुमेरोः शृङ्गवीर्याव टीकेयं न्यायकन्दली ॥
अक्षीणनिजपक्षेषु ख्यापयन्ती गुणानसौ ।
परप्रसिद्धासिद्धान्तान्दलति न्यायकन्दली ॥
आसीदक्षिणरादायां द्विजानां भूरिकर्मणाम् ।
भूरिसृष्टिरिति ग्रामो भूरिसृष्टिजनाश्रयः ॥
अम्भोराशेरिवैतस्माद्बभूव क्षितिचन्द्रमाः ।
जगदानन्दनाद्वन्द्यो बृहस्पतिरिव द्विजः ॥
तस्माद्विशुद्धगुणरत्नमहासमुद्रो
विद्यालतासमवलम्बनभूरुहोभूत् ।
स्वच्छाशयो विविधकीर्तिनदीप्रवाह-
स्यन्त -- सम्पद्भलो बलदेवनाम्ना ॥
तस्याभूद्भूरिपशतो विशुद्धकुलसंभवा ।
अव्योकेत्यर्चितगुणा गुणिनो गृहमेधिनी ॥
सच्छायः स्थूलफलदो बहुशाखो द्विजाश्रयः ।
तस्याः श्रीधर इत्युच्चैरर्थकल्पद्रुमादभूत् ॥
असौ विद्याविदग्धानामसूत श्रवणोचिताम् ।
षट्पदार्थहितामेतां रुचिरां न्यायकन्दलीम् ।

अधिकदशोत्तरनवशतशाकाब्दे न्यायकन्दली रचिता । *

श्रीपाण्डुदासयाचितभट्टश्रीश्रीधरेणेयम् ॥

॥ समाप्तेयं पदार्थप्रवेशन्यायकन्दली टीका ॥ कृतिस्तत्रभवतो भट्टश्री-
श्रीधरस्येति शिवम् ॥ शुभमस्तु पाठकस्य ॥ शुभम् । शुभम् ॥

कणादकृतमूलदृढप्रशस्तभाष्यद्रुमावबद्धा च ।
 श्रीधरहृदयोपवने विलसन्ती न्यायकन्दली रम्या ॥
 गुरुवररत्नाकरकादधीक्ष सम्यग्विवेकेन ।
 वर्षे वेदेषुमिते लिखितेषा भट्टनरकेण ॥
 गुरुवररत्नाकरकादधीक्ष लिखिता नरोत्तमेनैषा ।
 वर्षे वेदेषुमिते कार्तिकमासे तिथौ नवम्या च ॥

विद्वद्भट्टनराक स्वयं लिखितन्यायकन्दल्यादर्शं प्रेक्ष्य लिखितेषा
 न्यायकन्दली ।

॥ इति शुभम् ॥

Nos 385-387

*Nyāyāśālikā, by Jayanta **

Beginning

श्रीगणेशाय नमः ॥ ओम्
 नमः शाश्वतिकानन्दज्ञानैश्वर्यमयात्मने ।
 सकल्पसकलब्रह्मस्तम्भारम्भाय शभवे ॥ १ ॥

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवित-
 ष्ठाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानाग्निश्रेयसाधिगमः ॥

End

तदेव च्छलजातिनिग्रहस्थानस्वरूपाभिजा [त] स्वभावये तानि वर्जयन्पर-
 प्रयुक्तानि च समादधद्याभिमतसाध्यसिद्धिं लभते ॥

इत्यप्रतानितस्वमतभेदमकृतपरमताक्षेपम् ।
 षोडशपदार्थतत्त्वबालव्युत्पत्तये कथितम् ॥
 अजातरसनिष्पन्दमनभिव्यक्तसोरभम् ।
 न्यायस्य कलिकामार्गं जयन्त पर्यदीदृशत् ॥
 समाप्तेय न्यायकलिका ॥ शुभमस्तु सर्वजगताम् ॥

Nos 396 7

*Prastābhāṣya, by Prasasta **

Beginning

ओन्नम शिवाय ॥ ओन्नम श्रीरुणभुजे ॥
 प्रणम्य हेतुमीश्वरमुनिं कणादमन्वत ।
 पदार्थधर्मसमूहं प्रवक्ष्यते महोदय ॥ १ ॥

द्रव्यगुणकर्मसामान्यविशेषसमवायानां पण्णां पदार्थानां साधर्म्यवैधर्म्या-
भ्या तत्त्वज्ञानं निश्चयेयसहेतुः ॥

End.

सत्तासंयोगोऽस्यैवमविभागिनान्त्यात्मिकस्य समवायस्यान्या वृत्तिरस्तीति
तस्मात्स्वात्मवृत्तिरत एव चातीन्द्रियः सत्तादीनामिव प्रत्यक्षेषु वृत्त्यभावात् ।
स्वात्मगतसंवेदनाभावाच्च । तस्मादिह बुद्धचक्षुमेयः समवाय इति सिद्धम् ॥

समाप्तं च प्रवेशकाख्यं प्रकरणम् ॥

कृतिरियं प्रशस्तचरणपादानाम् ॥

Nos 400-401

*Laukīkanyāyasaṃgraha, by Raghunātha **

Beginning :

ॐ श्रीगणेशाय नमः ॥

यत्क्रीर्तिप्रभया सुशुद्धभुवने मायाप्रभवै प्रभो-
र्नालिदेर्जनिता प्रतीतिरचला दौ संवृता शोभते ।
यच्छिष्योद्भुगणैः स मे गुरुरहो मोहान्धकारापह
श्रीमद्भामदपालुरिन्दुरमलो मोदाय भूपात्सदा ॥ १ ॥
नत्ता शम्भुं हरिं गौरी विधिं दुर्ण्डि च भारतीम् ।
क्रियते रघुनाथेन लौकिकन्यायसंग्रहः ॥ २ ॥

End

यो ब्रह्मा यश्च विष्णुर्वसुतनुरासिं यो यश्च गौर्यादिमूर्ति-
र्यश्चात्मा सर्वजन्तोः श्रुतिशिखरगिरा यश्च तात्पर्यभूमिः ।
यस्यानोधात्तामुत्थो व्रजति च विलयं यस्य बोधात्प्रपञ्च-
स्तं दुद्व संप्रपद्ये शिवममरमजं शंभुमीशानमीड्यम् ॥ ॥

इति श्रीसाधुवृन्दवन्दितपादारविन्दवैराग्यादिरत्नाकरश्रीविद्वद्वरश्रीमद्वा-
मदपालुशिष्येण सोमवशीयविन्दुरायकुलोत्तरश्रीसेविदेव्याश्रितपादार-
विन्दगुलावरायवर्मात्मजेनोदासीनावस्थेन रघुनाथवर्मणा विरचितो लौ-
किकन्यायसंग्रहः समाप्तः ॥ ॥

॥ संवत् श्रीविक्रमादित्य १७०५ ॥ १४-२—८—

No 422

*Bhagavadgītā, by Abhanragupta **

Beginning

ओ श्रीगुरवे शिवायोनम ॥ श्रीगणपतये नम ॥ श्रीरस्तु ॥ ओम् ॥
 य एष विततस्फुरद्विविधभावचक्रात्मक
 परस्परविभेदवान्विषयतामुपागच्छति ।
 यदेकमयभावनावशत एव भेदान्वय
 स शभुरशिवापहो जयति बोधभासा निधि ॥ १ ॥
 द्वैपायनेन मुनिना यदिद व्यधायि
 शास्त्र सहस्रशतसमितमत्र मोक्ष ।
 प्राधान्यत फलतया प्रथितस्तदय
 धर्मादि तस्य परिपोषयितु प्रगीतम ॥ २ ॥
 मोक्षश्च नाम सकलाप्रविभागरूप
 सर्वशसर्वकरणादिशुभस्वभावे ।
 आकाङ्क्षा विरहिते भगवत्प्रीति
 निर्योदिते लयमियाप्रथित समासात् ॥ ३ ॥
 यद्यप्यप्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
 तथापि भगवद्गीता सम्पत्तत्प्राप्तिदायका ॥ ४ ॥
 तास्वन्यै प्राक्तनैर्व्याख्या कृता यद्यापि भूयसा ।
 न्याय[ध्य]स्तथाप्युद्यमो मे तद्दृढार्थप्रदर्शक ॥ ५ ॥
 भट्टेन्दुराजादाम्नाय विविच्य च चिर धिया ।
 कृतोभिनगुप्तेन सोऽय गीतार्थसंग्रह ॥ ६ ॥

End

भङ्गाज्ञानविमोहमङ्कुरमयी सत्तादिभिन्ना धिय
 प्राप्य स्वात्मविबोधमुन्दरतया विष्णु विकल्पातिगम ।
 यकिंचित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते
 हेलत कुरुते तदद्य सरुल सपद्यते शकरम ॥
 इति श्रीमत्प्रत्यक्षशिवनाथाचार्याभिनवगुप्तविरचिते
 भगवद्गीतार्थसंग्रहेष्टादशोऽध्याय ॥

श्रीमान्कात्यायनोभूदरुचिसदृशः प्रस्फुरद्वोपतृप्त-
 स्तद्वंशालंकृतो यः स्थिरमतिरभवत्सौचुकाख्योतिविद्वान् ।
 विप्रश्रीभूतिराजस्तदनु समभवत्तस्य सूनुर्नहात्मा
 येनामी सर्वलोकास्तमसि निषत्विताः प्रोद्धृता भानुनेव ॥
 तचरणकमलमधुषो भगवद्गीतार्थसंग्रहं व्यदधात् ।
 अभिनवगुप्तः सद्रुद्रिजलोककृतचोदनावशतः ॥
 अत इत्ययमर्थसंग्रहः ॥
 कृतिश्चेयं परमेश्वरचरणचिन्तनलब्धचिदात्मसाक्षात्काराचार्याभिन-
 वगुप्तपादानाम् ॥
 अभिनवरूपा शक्तिस्तद्गुप्तो यो महेश्वरो देवः ।
 तदुभययामलरूप[पं ह्य]भिनवगुप्तं शिवं वन्दे ॥
 इति भद्रं बोधवीतु सद्भक्तानाम् ॥ संवत् १९५१
 भाद्रपदमासे शुक्लपक्षे शुक्रवासरान्वितायां दशम्यां परत एकादश्यां
 चित्रितमिति शिवम् ॥

No 449.

Tantrūloka, by Abhinavagupta, and Pīceka, by Jayaratha

Beginning :

ओं स्वस्ति ॥ श्रीगुरुपादुकाभ्यो नमः ॥
 श्रीसरस्वत्यै नमो नमः ॥ श्रीगणेशाय नमः ॥
 विमलकलाश्रयाभिनवसृष्टिमहाजननी
 भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।
 तदुभययामलस्फुरितभावविसर्गमयं
 हृदयमनुत्तरामृतकुलं नमः संस्फुरतात् ॥ १ ॥
 पस्यामन्तार्विश्वमेतत्स्फुरत्वा
 बाह्याभास भासमान विद्युष्टौ ।
 क्षोभे क्षीणेनुत्तरायां स्थिता ता
 वन्दे देवीं स्वात्मसंविन्निमेताम् ॥ २ ॥
 नरशक्तिशिवान्मर्तं विक्तं हृदये या प्रणिपात भागपेव ।
 पणमामि परमनुत्तरां निजभासन्नभिभासन्नातिम् ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुव्रज ।

श्रीमानाद्यगुरु शम्भु श्रीकण्ठ परमेश्वर ॥ ४ ॥

निजशिष्यविवोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोप क्रियते मनाक् ॥ ५ ॥

॥ श्रीदेव्युवाच ॥

अनुत्तर कथं देव सद्य कौलिकसिद्धिदम् ।

येन विज्ञातमात्रेण खेचरीसमता व्रजेत् ॥ ६ ॥

End

इदमभिनवगुप्तप्रोच्छित शास्त्रसार

शिव निशमय तावत्सर्वत श्रोत्रतन्त्र ।

तव किल नुतिरेषा सा हि त्वद्रूपचर्च-

त्यभिनुतिपरितुष्टो लोकमात्मीकुरुष्व ॥

हे परमेश्वर शिव त्वमिदं भवचरणचिन्तनलब्धप्रसिद्धिनाभिनवगुप्तेन सर्वविद्यासतस्त्वगर्भाकारात्मना प्रकर्षेणोच्छितमत एव शास्त्राणां मध्ये सार निशमय भासे श्रोतासीत्यर्थं [॥] यतस्त्व सर्वत श्रोत्रतन्त्र सर्वत इति यावत् [॥] न ह्यसर्वज्ञस्यैतदवधारणेपिकार एवेति भावः [॥] न चेतदेवात्र निमित्तमित्याह [॥] तव किल नुतिरेषेति स्तोत्ररूपत्वं चात्र नास्तीति [॥] न सभावनीयमित्याह [॥] सा हि त्वद्रूपचर्चेति [॥] सा नुतिर्हि तस्य मुख्यस्य रूपचर्चा पौन पुन्येन स्वरूपपरामर्श इत्यर्थः [॥] सैव चेह प्रतिपद सविद दयात्मन शिवस्य । निरूपितेत्यभित समतान्त्रे[न] स्तवेनाथ ममाभिन वस्य परितुष्ट सन्निखिल लोकमात्मीकुरुष्व प्रत्यभिज्ञातस्वामतया स्वस्वरूपे वरूप सपादय मेन सर्वस्येवै[व] तदधिगमायाधिकारो भवेदिति शिवम् ॥ ॥

एतत्सप्तविंश किलान्हिक जपरथेननिरणायि

आमृषतामियदन्त सतामिद सर्वयाम्बु शिवम् ॥ ॥

इति श्रीतन्त्रालोकविवेके सप्तविंशमाहिकम् ॥ ॥

य कर्तुं विश्रमेतन्नभवति निखिल सर्वविद्याप्रणेता

सर्वेशामगमानामखिलभवभयोच्छेददायी दयालु ।

तस्येन्द्रार्चिताङ्गेगुह्यचलयुतावलम्बस्यापि लेकि

सर्वत्रामुन तावन्नुहिनगिरिरिति स्यातिमापर्वतेन्द्र ॥ १ ॥

पद्मादिनामुत्तरादिङ्गिवेशादिव श्रयन्ति प्रतिवादिवाचः ।

अनुत्तरत्वं तदनुत्तरादौ श्रीशारदामण्डलमस्ति -- ॥ ३ ॥

जामात्रेवामृतकरफलाख्य[क्षि]प्तचूलावचूले-

नादिष्ठं द्वागखिलवचसां मानभावं विदित्वा ।

दध्रे दौल. अतमधुमतीचन्द्रभागान्तरालं
सद्देशत्वाच्छिरसि निखिलैः संश्रितं दर्शनैर्यत् ॥ ३ ॥

बोधस्याप्यात्मभूतं परिकलितवती यद्विमर्शात्मितं
मुख्यत्वेन स्तुतातः प्रभवति विज्ञयेदनेन पीठेश्वरेण ।

युक्ता बोधप्रधाना न्यितनिमग्नहसा शारदा पीठदेवी
विज्ञापिठे प्रयीयः प्रथितनिखिलगम्पत्र काश्मीरनामि ॥ ४ ॥

यन्मैरेयं कलयतितरां कस्य नेच्छास्पदत्वं
ज्ञानात्मत्वं प्रययति परं शारदा यच्च देवी ।

यथाधत्ते पटिमघटनां सन्निक्रियायां वितम्ना
तदात्रैतन्निक्रमविकलं पोषुपीति प्रशमिन् ॥ ५ ॥

तस्याभिख्यं प्रवरपुरमित्यानि तस्मिन्नादेहः
कर्ता यस्य प्रवरनृपति स्माभिधाङ्कुरायात् ।

लेखादिशाट्ठणवरसमापादितान्नामिदिदिः
शैवं धामामरगृहशिरोभागभेदादवाप ॥ ६ ॥

श्रीसोमानन्दपाटप्रभृतिगुरुवरादिष्टतन्मोनिमागो
लब्धा [ब्धा] यत्रैव सम्पदपटिमनि घटनानीश्वरद्वैतसदः ।

कदम्पीभिः प्रतुष्य प्रकटपरिमलो रज्ज्वायन्तरेद्वेद्या-
न्देदोप्यभिन्नदृष्टौ मृगुणविमलन्तरेन्दान्तरमाप ॥ ७ ॥

उद्भूयन्हरमधमरुतधर्मगुण-

राग्यस्थितिः सदागदर्थवैचन्याभिः ।

श्रीमान्पद्ममरुन्प. तत्रैवं समस्त-

धर्मस्थितिपद्म पूर्णमनोग्गमस्यम् ॥ ८ ॥

त-सुनुरुत्पलः पुषं प्रकाशगमामादत् ।

यदाशः कीमुदीभिर्न प्रकाशेनागममानयत् ॥ ९ ॥

धर्मोत्तमपुत्रमसूर्यमनोरथान्स [१] पुत्रानजीजनच्चतुर ।
 सकलजनहृदयदयितानर्यानेश प्रसाद इव ॥ १० ॥
 हरिरिव भुजैश्वर्यं सूर्यरथ पप्रथे सुतैस्तेषु ।
 लक्ष्म्यालिङ्ग [ङ्ग] ननिपुणैरमृतविशिष्टोत्पलज्येष्ठै ॥ ११ ॥
 शालास्थाने वर्त्तकरे मठौ सुकृतकर्मठौ ।
 तेषूपलामृतरथौ चक्रते द्विजसश्रयौ ॥ १२ ॥
 त्रैलोक्यविनिवेशा गजमदसलिलैर्लम्बिता ग्लानिमान
 तत्रसहस्रपत्नीतिप्रसरमलिनता यस्य ससूचयन्ति ।
 तस्यानन्तक्षितीन्दोर्बलबहलदरद्राजविश्रावणस्य
 प्रापत्साचिष्यमाप्योत्पलरथ उचिता पदति मुक्तिमार्गे ॥ १३ ॥
 नत्ता यद्रज्जपतेर्लक्ष्मीदत्तस्य कमलदत्तसुत ।
 श्रीमान्विभूतिदत्तो व्यधादमु मातुल शिष्यम् ॥ १४ ॥
 अभ्याप्याखिलसहिता अपि सुवस्नेहान्निधिके मृते
 पुत्रे ज्यापसि देवतापरिहृतसिंहे दिनै सप्तभि ।
 वैरस्यान् कनीयसे स यददाशालाय सेक ततो
 देव्या स्वप्रविबोधितास्य तनयस्यैतन्मुखे नास्तिवति ॥ १५ ॥
 यमेलापमवाप्य कौलि[क]महाज्ञानानुविद्ध मह
 शिष्यायैकतमाय देयमपुनर्भावार्यमासादितम् ।
 श्रीचक्राय ददौ द्विज स भगवान्नुर्वाधरो ---
 श्रीचक्रास्वपितृकमाप्तमखिल तत्साधिकार व्यधान् ॥ १६ ॥
 अथ स परमधामैकाम्यमाप्ते गुरौ स्व
 निजगृहमुपनिन्ये तत्सुत विश्वदत्तम् ।
 अकृत सुकृतिमुख्य सहितापारण च
 प्रयितगुणममु चानिग्रहस्वाधिकारम् ॥ १७ ॥
 श्रीकनकदत्तविरचितदेवगृहापे मठ निवासाय ।
 कृत्वा ददौ स तस्मै स्थावरधनकनकसपूर्णम् ॥ १८ ॥
 अतिगहनाशयसरसानवाप शिवशक्तसम्पन्नन्दिरथान् ।
 जलधीनिवेश चतुरो बहुगुणरत्नाकरान्नुवान् ॥ १९ ॥

व्यवहारे शिवभक्तौ चैषां प्रागल्भ्यमीयुषाम् ।
 सर्वार्थसेविनां मोक्षसेवां शिवरथोग्रहीत् ॥ २० ॥
 पित्राहृत्य नृपयेन पारिषत्त्वं हि सौर्धितम् ।
 सत्कार्यदोषविदभूदरागो निष्पारिहः ॥ २१ ॥
 अधिकारं ग्राहितः स विद्वानुच्छलभूमजा ।
 कृत्वा धर्म्यां स्थितिं कंचित्कालं तस्याज निस्पृहः ॥ २२ ॥
 भोगापवर्गयोरिव शिवानुगमाद्भवसम्भरथात् ।
 गुणरथदेवरथाभिधयोर्जनिरासिलस्रहास्पदयोः ॥ २३ ॥
 निर्दग्धमनलदग्धे नगरेषु सत्पथप्रथितः ।
 अचलश्रीमठमकरोदभिनवमनयोर्गुणरथाख्यः ॥ २४ ॥
 लोकत्रयचित्तौ गुह्यरथलङ्कारथाभिधौ ।
 यशोविवेक्तौ पाण्डित्यमेवासूत सुतौ च सः ॥ २५ ॥
 एकं भव्यद्वितीयतत्प्रपायाः संस्तवादिव ।
 सूत्रा सुतं गुह्यरथो युवैव प्रमयं ययौ ॥ २६ ॥

यां हव्यरुव्यविधिवन्धपियं सिताच्छानिर्यन्त्रवच्छविमिपात्पटधूलिलब्धा ।
 संसेवनेस्म सुरसिन्धुरिवावदात्तचारित्रसंचितमहासुकृतप्रपञ्चाम् ॥ २७ ॥
 तथा स शृङ्गाररथाभिधानो बालो विशुद्धिं गमितो जनन्या ।
 सत्त्वाख्यया स्वातगुणः क्रमेण श्रीराजराजः सचिवं व्यधाद्यम् ॥ २८ ॥

कल्पान्तोष्णकरदुतापि परं यस्य प्रतापानले
 म्लायन्माल्पनिधिर्बभूव वत न स्वर्गाद्गुणानां गणः ।
 चन्द्रद्रोहिपदीपकीर्तिमिसरव्यावर्णनामसर [व]
 त्रीगूपासमगीतपूरितमहाशीतोपचारक्रमः ॥ २९ ॥
 निमिलगुणिनां रोर [१] द्रोष्ठा गुणान्तरनेतया
 व्यधित जनतो तर्वा यस्यापि रूपा गुणगामिणीम् ।
 इह मम गतस्मन्त्रालोके विवेचयतो यतो
 निरवधिभिप्रेतोत्साहः स एव निमित्तताम् ॥ ३० ॥
 यस्य त्यागे महिमनि कलत्ररथाभिगाये क्षमायां
 गम्भीरने गुणिगणरुपास्तन्नग्नानूनायात् ।

शेषे कान्तो हिमिव नदना नग्नि नागीश भागे
 कोपि कापि क्षिप्रपरितुः साव्यसाभावनाभू ॥ ३१ ॥
 तस्यापनो मन दान्यगुत्तार्यन्धि-
 पासाद्य साधकतमन्मगेधचारम् ।
 साक्षाद्भार विषयेषु त किं च लेद-
 र्यादिष्वनन्यविषयेषापि धूमिभर्तु ॥ ३२ ॥
 तामन्नगतनितमाम्बितसर्वमेल-
 पादानशान्तिनिचयेष्यधिरारमाप्य ।
 सर्वधिगारेणि पदं त विभो सहाय-
 संनाभटान्यथगपि प्रथयाचकार ॥ ३३ ॥
 तस्य सर्वजातोपराणि. [!]
 प्रथमो गुणिगणान्धनर्द्धिभि ।
 ताभुसाधनमुप कुलोचिता
 शर्वभक्तिरितितभाभवन् ॥ ३४ ॥
 श्रीशिवदत्तपौत्रविभुवनदत्तात्मज कुलवमत ।
 श्रीसुभटदत्त आगीदस्य गुरुर्यो ममाप्यहं दीक्षाम् ॥ ३५ ॥
 अप्यस्य राजतन्त्रे चिन्तयनो राजतन्त्रमास्त गुरु ।
 दाशरीजानरुजन्मा श्रीशृङ्गारी ममापि परमगुरु. ॥ ३६ ॥
 सावदा नननिमित्तमालोच्य देशकालदौरा ग्यात् ।
 पञ्च महादेशादो जीर्णोद्धारान्यधन मुधी. ॥ ३७ ॥
 जयराजयद्रथार्यो सकलजनानन्दको रामगुणर्दी ।
 अमृतशशिनौ [ना]विशब्धेरस्मान्कमलाभयादुदितौ ॥ ३८ ॥
 व्यधुस्मन्त्राजोके किल सुभटपादा विवरण
 पदर्थं यथैभ्यो निखिलशिवशास्त्रार्थविदभूत् ।
 शिवदेवशक्तिप्रकटितमहानन्दविदित
 गुरु श्रीकल्याणाभिधममुमवाप्यास्तरजसम् ॥ ३९ ॥
 अधिगतपदविदास्त्रीन्मुनीन्बोधिसिंशिने
 प्रपद्यति च लघुत जैमिनेर्वाक्यशेषे ।
 निखिलनयपथेज[पु] प्राप यश्वाधिराज्य
 नितयमपि कथाना यत्र पर्याप्तिमोऽ ॥ ४० ॥

तस्माच्छ्रीसङ्गधरादवाप्तविद्यः कृती जयरथाख्यः ।
 ज्येष्ठेनपोरकाषोत्तन्त्रालोके विवेकमिमम् ॥ ४१ ॥
 विद्यास्यानैरशेषैरपि परिचयतो दुर्गमे शैव[तन्त्रे]
 स्रोतोभिन्नागमार्थप्रकटनविकटे नैव कश्चिद्व्यगल्भः ।
 तन्त्रालोकेत्र यस्मात्स्खलितम[ति]महत्कुत्रचित्कुत्रचिच्चे-
 त्स्यानूनं तस्मान्मम न विमुखतां हन्त सन्तः प्रयान्ति ॥ ४२ ॥
 तस्माद्विहाय विद्वेषविषवेषावेषूचिकाम् ।
 कृतिभिः कृतिरस्माकमियं संभवधर्मताम् ॥ ४३ ॥
 सत्सु प्रार्थनपानया न किमिह (!) तेषां प्रवृत्तिः स्वता
 दुर्जालेष्वपि चार्थिता अपि यतः कुर्युः प्रवृत्ति न ते ।
 सर्वाकारमिति प्ररोहति मनो न प्रार्थनायां यदि
 स्वात्मन्येव तदास्महे परमुखप्रेक्षिचदैन्मेन किम् ॥ ४४ ॥
 ईहो दैव सदैव मां प्रति कयंकारं पराधीनता
 मापातोप्यधुना प्रसीद भगवन्नेकं वचः श्रूयताम् ।
 सद्यः कंचन तज्जमेकमपि त कुर्यात्कृति मामकी-
 मेतां यः प्रमदोदिताश्रुनिभृतश्रोत्रं क्षणं श्रोष्यति ॥ ४५ ॥
 नाचस्तत्सार्थगर्भाः श्रवति कृतवतो बलकीकाणद्वया
 नित्याभ्यासेन सम्पवपरिणतवयसा चिन्तया तेव्यमानान् ।
 आक्षिप्यन्ती नवोदा निविडतरमियं भावनालम्भाविष्य-
 त्वानन्दाश्रुप्रवाहामलमुखरुमलान्ताप्रतं निर्वाति नः ॥ ४६ ॥
 निरस्तः संदेहः शममुपगता संसृतिरुज्जा
 विवेकः सोत्सेकः सपदि हृदि गाढं रामुदित ।
 अतः संप्राप्तोहं निरुपधिचिदद्वैतमयता-
 मसामान्यामन्यैः किमिव तदिदानीं व्यसितिवै ॥ ४७ ॥
 पदे नावेषे माने निमित्तशिवशास्त्रोपनिषदि
 प्रतिष्ठां पातोहं यदपि निरवशं द्रष्टव्यः ।
 तथाप्यस्यामङ्ग कचन भुवि नास्ति त्रिकटुशि
 क्रमार्थे वा मत्तः सपदि कुशलः कल्पिदपर ॥ ४८ ॥

शैव श्रीमन्त्रालोकविवेक. परिपूर्णः

श्रुतिः श्रीराज्ञानकमहामाहेश्वरजगद्वध्यम् ॥ ॥

वन्दे गुहं शिवफलाधिपु कल्पवृधं

भेदेन्धनैरुदहनं हरमार्गदीपम् ।

शंभुं जटाप्रकृतभूषणचन्द्रयिम्

शैवोदधेर्वसुफलप्रदपोतमेनममिति [मेतमिति] शिवम् ॥ समाप्तं च ॥

No 160

*Parātrāsāśānaran, by Abhinavagupta **

Beginning :

ओं नमो गुरवे । ओं नमो देव्यै ओं नमः शिवाय ।

विमलकलाश्रयाभिनवसृष्टिमहाजननी

भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः ।

तदुभययामलस्फुरितभासविसर्गमयं

हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥ १ ॥

यस्यामन्तर्विश्वमेतद्विभाति बाह्याभासंभासमानं विसृष्टौ ।

क्षोभे क्षीणेनुत्तरायां स्थितौ ता वन्दे देवीं म्मात्मसवित्तमेकाम् ॥ २ ॥

नरशक्तिशिवात्मकं त्रिकं हृदये या विनिधाय भासयेत् ।

प्रणमामि परामनुत्तरा निजभासा प्रतिभाचमत्कृतिं ॥ ३ ॥

जयत्यनर्घमहिमा विपाशितपशुवजः ।

श्रीमानाद्यगुरुः शंभुः श्रीकण्ठः परमेश्वरः ॥ ४ ॥

निजशिष्यविबोधाय प्रबुद्धस्मरणाय च ।

मयाभिनवगुप्तेन श्रमोऽयं क्रियते मनाक् ॥ ५ ॥

End :

इत्थं प्रपन्नजनतोद्धरणप्रवृत्त-

श्रीमन्महेश्वरपदाम्बुजचञ्चरीकः ।

वृत्तिं व्यधास्त्रिकरहस्यविमर्शगर्भौ

काश्मीरिकाद्विचुलकादधिगम्य जन्म ॥ १ ॥

एतावदेतदिति कस्तुलयेत्प्रसह्य

श्रीशाम्भवं मतमनर्गलताश्च वाच ।

एतत्तु तावदखिलात्माने भाति यन्मे
भातं ततोत्र सुधियो न पराङ्मुखा स्युः ॥ २ ॥

अज्ञस्य संशयविपर्ययभागिनोऽपि
ज्ञानं प्रकम्परहितं प्रकरोति सम्यक् ।
रूढस्य निश्चयवतो हृदयप्रतिष्ठा
संवादिनी प्रकुरुते कृनिरीदृशीयम् ॥ ३ ॥

एतावदर्थरससंकलनाधिरूढ-
धाराधिरूढहृदयो विमृशेदतोऽपि ।
पदुत्तरं तदपि नैव सहेतु नेदं
सोपानमेतदमलं पदमारुरुहोः ॥ ४ ॥

कश्चमीरेषु यशस्करस्य नृपतेरासीदमात्यायणी
श्रीमान्वत्सभ इत्युदाहृततनुर्यः प्राग्यजन्मा द्विजः ।
तस्य स्वाङ्गभव प्रतिद्विपदबीषात्रं समग्रैर्गुणैः
श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नाकर ॥ ५ ॥

शीलस्पायतनं परस्य यशसो जृम्भापदं नर्मभू-
र्वोत्सलपरस्य समग्रलोककरुणाधर्मस्य जन्मस्थितिः ।
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युद्यत-
ः प्रोदिकान्तरवृत्तिशंकरनुतौ यस्या मनो जृम्भते ॥ ६ ॥

तस्यैवात्मभवो विभावितजगन्तर्गस्थितिः [:] शंकर-
ध्यानार्चापारिचिन्तनैकरासिकः कर्णाभिधानो द्विजः ।
यो बाल्येऽप्यय यौवनेऽपि विषयासक्तिं विहाय स्थिरा-
मेनामाश्रयते विमर्शपदवीं संसारनिर्मूलिनीम् ॥ ७ ॥

भ्राता ममैव शिवशासनरूढचित्तं प्रेप्तुः परात्मनि मनोरथगुप्तनामा ।
यः शास्त्रतन्त्रमखिलं प्रविवेकुक्तामः प्राप्तं परं शिवपदं भवभेदनाथ ॥ ८ ॥

शिवशास्त्रैकरासिकः पदवाक्यप्रमाणवित् ।
रामदेवाभिधानश्च भूपितोत्तमजन्मकः ॥ ९ ॥

एताप्रियहितकरणप्ररूढहृदयेन यन्मया रचितम् ।
मार्गप्रदर्शनं तत्तर्गोऽग्नौ शिवशक्तये भूषणम् ॥ १० ॥

भगवैद्या मन्त्रिगुणाभिधानः प्राप्नोत्यपि प्राविशत्प्राम्यज मा ।
 श्रीकाश्मीरा[भट्ट]चूडावतारैर्नि सम्पत्तिं पावितोपात्तभागान् ॥
 तस्यापवाये महति प्रभूतादुरात्गुणाप्रतिलब्धमा ।
 ससारवृत्ता तपरादुख्यो य शिवैरचित्तश्रुत्वाभिधान ॥ ११ ॥
 तस्माद्विचित्रितसमस्तपदाध्यायालब्ध्यापि देहपदवी परमेशपूताम् ।
 प्राप्ताभयोभिन्नगुणपदाभिधानः प्रविशयत्त्वरसतत्त्वमिदं निगूढम् ॥ १२ ॥

ये तावत्प्रविवेकवध्यद्वयस्तेभ्यः प्रणामो वर
 वेप्यये प्रविविच्य ते न च गता पार धिगेताब्जहान् ।

यस्त्वन्यः प्रविमशपारपदवीसभावनागु स्थितो
 लक्ष्मोपि स कश्चिदेव सफलीकुर्वीत यत्न मम ॥ १३ ॥

स्वामानः प्रविवेक्तुमप्यलसतो मे विभक्तिं प्रायना
 ताप्रत्या मरुदर्थेनानुपरत विधिफल तो[शि]ष्यते ।
 विश्वस्यास्य विविक्तये स्थिरधिपो ये सरभन्ते पुन
 स्तानभ्यर्थयितु मयेप विहितो मूर्त्ता प्रणामादर ॥ १४ ॥

भाग्यतो भ्रमयन्ति मन्दधिष्णास्ते जतुचक्र जड
 स्वामीकृत्य गुणाभिधानवशातो बद्धा दृढ बन्धनैः ।
 दृष्ट्वैत्य गुरुभारवाहविषये यातानुयातान्पशू
 स्तपाशप्रविकर्तनाय घटित ज्ञाननिशूल मया ॥ १५ ॥

बहभिरपि सोहमेव भ्रमितस्तत्त्वोपदेशकमयै ।
 तत्त्वमिति वणयुगमपि येषां रसना न पस्वर्श ॥ १६ ॥

परमेश्वरः प्रपन्नप्रोद्वरणकृपाप्रवृत्तगुरुद्वय ।
 श्रीमादेव शम्भुर्मांमियति नियुक्तवास्तत्त्वे ॥ १७ ॥

तत्त्व निर्मलस्थितिविभागे (१) द्वये स्वयं प्रविलम्बित ।
 श्रीसोमानन्दमत विमृश्य मया निबद्धमिदम् ॥ १८ ॥

हो द्व्यक्षरचारप्रविरचनलसन्निर्भरानन्दपूर्ण
 देव्योस्मत्पाशकोटिप्रविघटनपटुज्ञानशूलोर्ध्वधारा ।
 चेतोवाकायमे[त]द्दिगन्तभवभयोपति शुष्मासु सम्प
 वरोत यत्नेन मह्यं व्रजत किल हृदि द्राक्प्रसाद प्रसह्य ॥ १९ ॥

व्याख्यादिकर्मपरिपादिमुखे नियुक्तो
 युष्माभिरस्मि गुरुभावमनुप्रविश्य ।
 वाक्चित्तचापलुमिदं मम तेन देव्यो-
 न्तश्चारचक्रचतुरस्थितयः क्षमध्वम् ॥ २० ॥

समाप्तमिदं परात्रिंशिकातच्चविवरणम् ॥
 शतेनैकोनविंशत्या त्रिंशिकेयं विवेचिता ।
 सर्वेषु विकशास्त्रेषु ग्रन्थीन्निर्दलयिष्यति ॥
 कृतिरभिनवगुप्तस्य ॥ शाक १७५०
 लिखितेयं शुभाय भवतात् ॥ ॥ शुभम् ॥ ॥

Nos 461-62.

*Parāpravesīdā.**

Beginning :

ओं नमः शिवाय ॥ ओं नमो गुरवे ॥ नमः सरस्वत्यै ॥
 ओं विशात्मिका तदुत्तीर्णा हृदयं परमेशित्तः ।
 परादिशक्तिरूपेण स्फुरन्ती संविदं नुमः ॥ १ ॥
 इह खलु परेश्वर प्रकाशात्मा प्रकाशश्च विमर्शस्वभावः ।

End

निगमस्वभावः ईदृशं हृदयबीजं तत्त्वतो यो वेद समाविशति च स परमा-
 र्थतो दीक्षितः प्राणान्धारयन्लौकिकवद्भक्तमानो जीवन्मुक्त एव भवति देह-
 पाते च श्रीपरमभक्षक एव भवति ॥ पराप्रवेशिका समाप्ता ॥

No 464

Pratyabhijñānāmarcanā, brīhatī vṛtti, by Abhinavagupta.†

Beginning

ओन्नमः शिवाय ओं श्रीगणेशाय नमः
 ओं श्रीगुरवे नमः ओं श्रेयोस्तु ओम्
 श्रीशक्तिव्रित्तावियोगि हृदयं विभक्तदेकात्मसा-
 द्वावाविर्भवदात्मभावनिभृतेलासाधविस्थान्दितम् ।
 श्रीमद्देवधाम तद्विजयतां भक्तान्तरात्मस्फुर-
 त्तनोवप्राभृतसमहोन्मुखतया याद्विशेषपापते ॥

* Extract by Dhīrānā Śāstri

† Extracts by Yāmanācārya

लब्धानुपहमीभराभिजमह.संभारसंदीपिनो
 देहोन्मिन्नरसिंहगुप्तघटिते लब्धास्पदः पश्चिमे ।
 श्रीमत्तद्व्यणगुप्तदाशितपयः श्रीप्रत्यभिज्ञाविधा
 टीकार्थप्राप्तिमंशिनी रचयते वृत्तिं प्राशिष्यो गुरोः ॥
 घटयति परिपाकं शब्दवृत्ते प्रमाणे
 विघटयति च भूषो मृत्युसंज्ञाचिन्ताम् ।
 अभिनवमतिरेवं चैश्वरप्रत्यभिज्ञा-
 विवृतिपदविमर्शिन्येव भोगापकर्षा ॥
 निजानुजमनोरथप्रथितसत्यप्राप्तिधर्मा-
 वशोभिनवगुप्तसत्यपदनिवेशितस्वाम्यकः ।
 प्रकाशयति मार्गमेनममुना जनोप्युन्मनाः
 प्रयाति शिवधाम सत्यधि न यत्पशूनां दृशः ॥
 पूर्णव्याकरणावगाहनशुचि सत्तर्कमूलोन्मिष-
 त्रज्ञाकल्पलताविवेककुसुमैरभ्यर्च्य द्वेदेवताम् ।
 पीयूषासृजसारमुन्दरमहासाहस्यसीहस्यभा-
 विश्राव्याम्पहमीभराद्वपकपाकान्त[१]सम्बः साप्रतम् ॥
 अमृतमनन्तमनुत्तरमघोरपेडशकशक्तिचक्रगतम् ।
 औन्मनसपदनिस्सिद्धिप्रथमोपेष्टुतकं वन्दे ॥

इदं एव श्रीमद. (१) सत्यरमेष्टिश्रीसोमानन्दपादप्रसादापसारित-
 संकोच[१] श्रीमानुत्पलारूपः शास्त्रकारो विकस्वरस्वद्वयकमलपरिमल-
 पवित्रितदिगन्तः सुवृत्तिं टीकां चैश्वरप्रत्यभिज्ञानसिद्धये कृतवान् ॥

End:

इति नवतितमेन्मिन्वत्सररन्ध्रे युगाग्रे
 तिथिशशिजलधिस्ये मार्गशीर्षावसाने ।
 जग —————मीश्वरप्रत्यभिज्ञा
 व्यवृणुत परिपूर्णा(१) प्रेरित शंभुपादैः ॥
 परमशिवनतादृ — पि यत्तावकीन-
 स्फुरितविभवबन्ध म्यादधान्तर्बहिर्बो ।
 इति सुदृढविमर्शाविशि — — — — —
 रनुत्तर[१]चि प्रमेय सधुम्भ त्वा विधत्ताम् ॥

ईश्वरप्रत्यभिज्ञान्तर्विभवादीश्वरेण — ।

— — — — — त्रिविमशोदोगिनी क्रियाम् ॥

इति श्रीमहामाहेश्वरश्रीसदाचार्याभिनवगुप्तविरचितायामीश्वरप्रत्यभि-
ज्ञाविवृतिविमर्शिन्या समस्तनिगमन षोडशो विमर्शः ॥ समाप्ता चेयमीश्वर-
प्रत्यभिज्ञाविवृतिविमर्शिणी ॥ कृति श्रीनिनयनचरणचिन्तनलब्धप्रसिद्धे-
भिनवगुप्तस्य ॥

शुभमस्तु सर्वजगता परहितनिरता भवन्तु भूतगणा ।
दोषा प्रयान्तु शान्तिं सर्वत्र सुखीभवन्तु लोका ॥ *

No. 165 66

*Pratyabhinyaeumarsini laghuvritti by Abhinavagupta **

Beginning

ओं स्वास्ति ओन्नम शिवाय ओम्
निराशसात्पूर्णादहमिनि पुरा भासयति य
द्विशाखामाशास्ते तदनु च विभक्तु निजकलाम ।
स्वरूपादुन्मेषप्रसरणनिमेषस्थितिजुष-
स्तदद्वैत वन्दे परमशिवभक्तशक्तमनिखिलम् ॥ १ ॥
श्रीत्रैलोक्यकसद्वक्षमध्यमुक्तमयस्थिते ।
श्रीसोमनन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥ २ ॥
अनुत्तरानन्यसाक्षि पुमर्थोपायमभ्यधात् ।
ईश्वरप्रत्यभिज्ञाख्य ग शास्त्र यत्सुनिर्मलम् ॥ ३ ॥
तत्प्रशिक्ष्य करोम्येता तत्सूत्राविवृतिं लघुम् ।
बुद्धाभिनवगुप्तोह श्रीमत्त्वक्ष्मणगुप्तत ॥ ४ ॥
वृत्त्या तात्पर्यं टीकया तद्विचार
सूत्रेष्वेतेषु ग्रन्थकारेण दृढम् ।
तस्मान्सूत्रार्थं मन्दबुद्धीभ्रतीत्य
सम्प्रगव्याख्यास्ये प्रत्यभिज्ञाविवृतये ॥ ५ ॥

End

सर्वोपकारक महाफलमिदं शास्त्र प्रसिद्धानवयोगेन नामधेयप्रसिद्धतां च
तदुत्कर्षस्मरणद्वारजनिवसभावनाप्रत्ययलक्षणप्रवर्तकसत्वेदनया जन प्रवर्तयितुं
विबुर्नामा स्तनाम्ना चोपसहार दर्शयति ॥

जनस्यायत्नसिद्ध्यर्थमुदयाकरसूनुना ।

ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥

यस्य कस्यचिज्जन्तोरिति नात्र जात्याद्यपेक्षा काचिदिति सर्वोपकारित-
मुक्तमिति । अयत्नेन सिद्धि परापररूपा यथा स्यादिति महाकलत्वम् ।
उदयाकरस्य पुनः श्रीमानुत्पलेदेवीस्मत्परमगुरुरिदं शास्त्रमकार्षादिति
तत्प्रसिद्ध्या जनः प्रवर्तत इति प्रवर्तनाद्वारेण सोऽनुगृहीतो भवतीत्युभयनाम-
निर्देशः । इयमिदं हृदयंगमतांमुपपत्तिशतैरानीतिति शिवम् ॥ १८ आदितः
१९ इति श्रीमदाभिनवगुप्ताचार्यविरचितायां प्रत्यभिज्ञासूत्रविमर्शिन्यां
तत्त्वार्थसंग्रहाधिकारे तृतीयाभाट्टिकम् ॥ आदितः १५ समाप्तोप तत्त्वार्थसंग-
्रहाधिकारश्चानुर्थः ॥

एषाभिनवगुप्तेन सूत्रार्थप्रतिमाश्रिणी ।

रचिता प्रत्यभिज्ञाया लघ्वी वृत्तिरभङ्गुरा ॥

वाक्यप्रमाणपदतत्त्वतदागमार्था

स्वात्मोपयोगमुपयान्यमुत तुशास्त्रात् ।

भौमावसाज्जलमणाश्च न सस्पष्टुर्न

मुक्तार्कमेकमिह योजयितुं शमोन्मः ॥

आत्मानमनभिज्ञाय विवेक्तुं योन्यादिच्छति ।

तेन भौतेन किं वाच्यं प्रत्येस्मिन्को भवानिति ॥

समाप्तेयं प्रत्यभिज्ञाया सूत्रार्थविमर्शिणी वृत्तिः ॥

कृतिस्त्रिनयनचरणचिन्तनलब्धप्रसिद्धेः श्रीमदाचार्याभिनवगुप्तस्येति
शिवम् ॥ ओं प्रत्यभिज्ञासूत्रविमर्शिन्या ॥ उपोद्घात आह्निकम् १ पूर्वपक्ष-
निरूपणं ३ परदर्शनानुपपत्ति ३ स्मृतिशक्तिनिरूपणम् ४ ज्ञानशक्तिनिरू-
पणं ५ अपोहनशक्तिनिरूपणम् ६ एकाग्रयनिरूपणं ७ मोहेश्वराचार्यनि-
रूपणम् ८ ॥ ज्ञानाधिकारः १ ॥ क्रियाशक्तिनिरूपणम् आ १ भेदाभेद-
विमर्शनं २ मानतत्कलमेयनिरूपणम् ३ कार्यकारणतत्त्वनिरूपणम् ४ ॥
क्रियाधिकारः २ ॥ तत्त्वनिरूपणम् १ प्रमातृनिरूपणम् २ ॥ आगमाधि-
कारः ३ ॥ आह्निकम् १ ॥ तत्त्वार्थसंग्रहाधिकारः ४ ॥ एवमाह्निकानि
१५ ॥ अधिकांशः ४ ॥ शुभमस्तु सर्वेषाम् ॥

No 474

*Bhagavadbhaktistotra, by Advaita.**

Beginning :

ॐ नमो नारायणाय ओ
प्रत्यक्षस्तुविषयाय जगद्विनाय
विश्वस्थितिप्रलयसंभवकारणाय ।
सर्वोत्तमे विनितकौपमनोभवाय
तुभ्यं नमस्त्रिभुवनप्रभवे शिवाय ॥ १ ॥

End :

कृत्वा मया तव नुति जगदेकबन्धो
भक्त्या स्तुद्धिसदृशीमवधूतनाम्ना ।
पुण्यं यदल्पमपि किञ्चिदुपात्तमत्र
लोकस्य तेन भगवंस्त्वयि भक्तिरस्तु ॥ ६५ ॥

इति श्रीमद्वधूतसिद्धाविरचितं भगवद्भक्तिस्तोत्रं समाप्तम् ॥ शुभम् ॥

No. 476.

*Bhairavastotra, by Abhinavagupta.**

Beginning :

ॐ श्रीगणेशाय नमः ॐ

व्यासचराचरभावविशेषं चिन्मयमेकमनाथमनादिम् ।
भैरवनाथमनाथशरण्यं तन्मयचित्ततया हृदि वन्दे ॥ १ ॥

End :

यसुरसपौषे कृष्णदशग्यामभिनवगुप्तः स्तवमिममकरोत् ।
येन विभुर्धैरुसंतापं शमयति शठेति जनस्य दयालुः ॥ १० ॥
इति श्रीमदाचार्याभिनवगुप्तविरचित भैरवस्तोत्रं समाप्तम् शुभमस्तु
लेखकपाठकयोः ॥ ॥

No 491.

Tijānāśhkatrazoddyotsamgraha by Sivacharya †

Beginning

ॐ श्रीमहात्रिपुरसुन्दर्यै नमः ॐ नमः श्रीमहाभैरवाय ॐ नमः
भीरुनामभयप्रदो भवभयाकन्दम्य हेतुस्तनो
हृदाम्नि प्रथिनश्च भीरुचामीशान्तकरस्यान्तकः ।

* Extract by Nityānāśhkat

† Extract by Vānāśhkat

भेरं वापनि यः श्रवणो गनिवहस्तस्य प्रभुर्भरतो
विश्वमिभरणादिरुद्रिजपते विज्ञानरूपः परः ॥

End;

श्रुतं देव ममेत्यादि पश्याप्यार्थकथनम् ।
ऊर्ध्वप्रागादिपदान्तं क्षेमराजकृतं शुभम् ॥

ततः परमुपाध्याय — शक्रासावलम्बनम्
यद्वृत्तिग्रन्थान्त्रिंशत्कालपुष्पकं हस्तगोचरम् ॥
भूर्गोमकं वा नापातं जर्म्यं कालघुणेन तत् ।
दर्भं वा बहिना छिन्नमत्र शाशी महेश्वरः ॥

विज्ञाननग्नविभुनिः कृतसंपदेयं
वृत्त्यन्तरालनिदधि स्पष्टवैलारात् ।
नापा शिवेति गुणिकौशिकगोपज्ञात्यो-
पाध्यायशब्दयुतपाप्युपलक्षितेन ॥

सु-जिवनाभिधाने रक्षति काश्मीरगण्डलं नृपतौ ।
आगमविशेषात्तौर्गौर्विज्ञानोद्द्योतसंग्रहः सुगमः ॥

समाप्तोऽयं विज्ञानभैरवोद्द्योतसंग्रहः कृतिः श्रीमद्गौर्विन्दगुरुसुंदरकण्ड-
पादपमानुजीविनः शिवोपाध्यायस्येति शिवम् ॥ ॥ ॥

श्रीमहाविष्णुमुन्दर्यै नमो नमः ॥ ॥

विज्ञानभैरवोद्द्योतः कृतः श्रीशिवस्वामिना ।

चित्रितो भगवद्भक्तानकेन गुरुज्ञातजात् ॥

शुभमस्तु सर्वत्रोम् ॥

No. 501

*Stavachintāmanī, extracts by Bhattanārāyaṇa and Kshemarāja **

Beginning:

ओं नमः शिवाय । ओं

प्रकाशमाने परमार्थमाने नश्यत्यविद्यातिमिरे समस्ते ।

तदा बुधा निर्मलदृष्टयोषि किञ्चिन्न पश्यन्ति भवप्रपञ्चम् ॥ १ ॥

नमः शिवाय सततं पञ्चकृत्यविधायिने ।

चिदानन्दगणस्वात्मपरमार्थवभासिने ॥

अन्तःस्पन्दान्दोलतानन्दसर्पद्वाह्यस्पन्दामन्दसंदोहिनीभिः ।

संविद्धाराधोरणीभिः समन्तात्तिञ्चान्विश्वं स्वात्मशंभुर्नमस्यः ॥

नारायणः स्वहृदयान्नुनिधेर्विवेक-

भूमृष्टिमर्दरभसोच्छलितं यदेतत् ।

श्रीशंकरस्तुतिरसायनमाचकर्ष

तच्चर्वणादिह वुधा विनुधा भवन्तु ॥

इह स्तोत्रादौ स्तोत्रकारः सर्वोपनिषत्प्रदर्शितसत्तांप्रदायोद्घाटनमुखं
स्वात्मपरमार्थपरमेश्वररूपसमावेशं व्युत्थाने विलुप्तमाह ॥

End.

भक्तिमतां शरणादिप्रवृत्त्यर्थं प्रसिद्धप्रभावस्तनामोदीरणपूर्वं स्तोत्रस्योत्कर्षं
दर्शयन्मुपसंहारमङ्गु ॥

स्नश्चिन्तामणिं भूरिमनोरयकलप्रदम् ।

• भक्तिलक्ष्म्यालयं शम्भोर्भट्टनारायणो व्यधात् ॥

महामहेश्वरत्वेन प्रसिद्धप्रभावो नारायणाख्यो भट्टः शम्भोर्भविदानन्द-
घनस्वात्मप्रत्यभिज्ञानात्मकानुग्रहकारिणो भगवतो महादेवस्य स्तोत्रमेव
चिन्तामणिं विहितवान् कीदृशं भूरीणां मनोरथानां यत्फलं भगवत्समावे-
शलक्षणं तत्प्रददाति यस्तम् यतो भक्तिरेव महेश्वरैकात्म्यमयत्वात् लक्ष्मीः
परा संपत् तस्या आलयं निव्यनिवासभूमिं एतत्स्तोत्रश्रवणपठनादिना परा
समावेशलक्ष्मीराविशति नित्यमेव भक्तिभाज इति शिवम् ॥

गुणादित्याज्जातो गुणगणगारिष्ठः शिवगुणैः

कृतामोदो बाल्यात्मभृति गतसङ्गो जगति यः ।

स शूरादित्यो मां बहु बहुलभक्त्यर्थयत य-

त्स्तुतौ तेनाकार्यं विवृतिमिह नारायणकृतौ ॥

श्रीरामेण कृतान् तद्विधृतिरित्येषा किमर्थेति -

सन्तश्चेतसि कृमस्मि विवृनौ कोपि प्ररुपोंव यत् ।

तेनार्थप्रणयादिभिरित्रचतुरैरोक्षेमरातो व्यथा-

क्षोभे श्रीवित्तयेभ्यश्च विमले भैया शिवाशरणी ॥

शंभो. प्रकाशवपुषः शक्तिरेका जयत्यसौ ।

या स्फुरन्त्येव तनुते परामृतमयं जगत् ॥

इति श्रीमहामाहेश्वरश्रीभट्टनारायणविरचितस्तवचिन्तामणिविवृति समाप्ता ॥ शुभमस्तु ॥ कल्याणमस्तु ॥

कृतिस्तत्रभवत्स्तुतिसूक्तिकारप्रशिष्यमहामाहेश्वराचार्यश्रीमदभिन-
वगुप्तपादपद्मधुपराजस्य क्षेमराजस्य ॥

No 508

*Spandakūṛṇa, by Vasuqūṇa **

Beginning

ओं नमः शिवाय सानुगाय । ओं

यस्योन्मेषनिमेषाभ्या जगत प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शकर स्तुमः ॥ १ ॥

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।

तस्यानावृतरूपत्वात् निरोधोऽस्ति कुत्रचित् ॥ २ ॥

जामदादिविभेदेऽपि तदभिन्ने प्रसर्पति ।

निवर्तते निजान्नेव स्वभावाद्युपलब्धतः ॥ ३ ॥

End

अगाधसर्शपाभोषिसमुत्तरणतारिणीम् ।

* वन्दे विचित्रार्थपदा चित्रा ता गुरुमारतीम् ॥ ५२ ॥

श्रीमद्भुक्तगुप्तपादैर्विरचितं म्पन्दशास्त्रं समाप्तम् ॥

Nos. 514 16

*Spandasarcasva, with Spandararajam by Kalloti, and with the
śāramūtra by Rāmākhṇṇa **

* Beginning

ओं नमः शिवाय सशिवाय सदाशिवाय ॥ ओं ओम् ॥

यस्योन्मेषनिमेषाभ्यां जगत प्रलयोदयौ ।

तं शक्तिचक्रविभवप्रभवं शकरे स्तुमः ॥ १ ॥

टीका. अनेन स्वस्वभावस्यैव शिवात्मकस्य जगदुत्पत्तिसंहारयोः
कारणत्वं विज्ञानदेहात्मकस्य शक्तिचक्रैश्वर्यस्योत्पत्तिहेतुत्वं
नमस्कारद्वारेण प्रतिपादते ॥ १ ॥

विष्णुम्. दशा दिक्कालैरकस्मिन्निदालोकवपुः
सदा नादस्वात्मानुभविनृनपा विस्फुरति य ।
निजे भवे शमोरनुपमनमत्कारसरस
पदे द्राक् तनं जयति जयति स्पन्द इति नन् ॥

विज्ञानदेहो विशुद्धसंविन्भावमूर्तिर्महेश्वरः स आत्मा स्वभावो यस्य शक्ति-
चक्रात्मन ऐश्वर्यस्य ॥ १ ॥ शिवात्मकस्वभावविमर्शमुत्प्रेन

End :

यदा त्वेकत्र संरूढस्तदा तस्य लयोद्भवौ ।
नियच्छन्भोक्तृतामेति ततश्चकेश्वरो भवेत् ॥ ५१ ॥

टीका ॥ यदा पुनस्त्वेकत्र स्थूले सूक्ष्मे वा संरूढे लीनचित्तस्तदा तस्य
प्रत्ययोद्भवस्य लयोद्भवौ ध्वंत्वाद्बोर्भावी नियच्छन्कुर्यन्भोक्तृतां
प्राप्नोति । ततश्चकेश्वरो भवेत् । सर्वाधिपतिर्भवति ॥ ५१ ॥

विष्णुम् ॥ ध्येयतयात्भनीययोः ग्युग्मूयमयोर्भावीर्मभादेकत्र मंग्द चक्रस्य शक्ति-
समूहकस्येश्वरोभिज्ञाया यथेष्टतिमित्येका मंग्दने भोक्तृतां विमुक्त्य भोक्तृभाव
स्वमेत्यर्थमुत्पत्ति ॥ ५२ ॥ एकयेने चित्तमान्यभूत्स्वमपान्यापार इति
राज्ञानकधेमराज्ञ ॥

॥ विभूतिस्पन्दश्चतुर्थो निष्पन्दः ॥ ४ ॥
अगाधसंशयाम्भोपिसमुत्तरणनारिणीम् ।
वन्दे विचित्रार्थपदां चित्रां तां गुरुभारतीम् ॥

टीका ॥ अगाधोत्थप्रतिष्ठोनन्तः ।

शिवेन्द्रायोनि पदानि परस्परकाय् । निराभिति विमपाभायेनौम् गुरोर्गुगुनापार्वण
य शक्तिद्विमुखसक्तान्तमस्तत्कस्थोपनिर्दून्मन्दन्यामृतस्य भारती यन रीमि ॥
गुरुकपय इति शिवमूलेयु ॥

तमानं स्पन्दसर्वस्वं प्रयुक्तं भट्टकलटात् ।
स्वप्रकाशैकचित्तन्यपरिरम्भरसोन्मुकान् ॥
दृव्य महादेवगिरो महेशस्त्रयोपदिष्टाग्नित्वगुतिग्यो ।
स्पन्दाम्न यद्वसुगुप्तपादेः श्रीकृतदन्तजगदीश्वरा ॥

टिप्पणम् । एष स्पन्दभिधानो निषिद्धिद्विवृतो वीनस-देहसर्प
द्राम सूर्यसिद्धिप्रदनिरनिशयज्ञानमाणिष्यगर्भे ।
मर्वाद्विभयो विनय्या स्वयमपि सहजानन्दभोगोपलब्धा
भव्यानामस्य लाभं सकल्यतु पर शकरस्य प्रसाद ॥

End of Tippana in No

॥ इति स्पन्दविवरणसारमात्र समाप्तम् ॥

कृति श्रीमदुत्पलदेवपादपद्मानुजीविन श्रीमद्वाज्ञान[क]गामक-
ण्ठस्पेति शिव भद्र पश्येम प्रचरेम भद्रमौ ॥ ॥ ॥

Nos 518-19

Spandasūtra *

Beginning

ओं नमः शिवाय ॥ ओं स्वस्ति ओम्

चैतन्यमात्मा ॥ १ ॥ ज्ञान बन्ध ॥ २ ॥ योनिवर्ग कलाशरीरम् ॥ ३ ॥

ज्ञानाधिष्ठान मातृका ॥ ४ ॥ उद्यमो भैरवः ॥ ५ ॥

1 ol 2b, 1 4

इति श्रीशिवसूत्रेषु शास्त्रोपायप्रकाशन प्रथम उन्मेष ॥ १ ॥

Pol 4b 1 8

ओं इति श्रीशिवसूत्रेषु शास्त्रोपायप्रकाशन द्वितीय उन्मेष ॥ २ ॥

1 ol 6a, 1

नासिकान्तर्मध्यसयमाक्लिमत्र सव्यापसव्यसौषुम्नेषु । भूय स्यात्प्र
तिमीलनम् ॥ ॥ ॥ ॥

ओं इति श्रीशिवसूत्रेष्वष्टाणवोपायप्रकाशनं तृतीय उन्मेष ॥

No 812

Spandasutra with śārttika, by Bhaskaracharya

ओं नमो देव्ये ॥ श्रीगणनायार्यो नमः ॥

, अथ शिवसूत्रवार्त्तिकं विनियम्यते ॥ ॥

ओं हिमगिरितनयाकान्त शशधरकालिकोत्तम ।

स्थितिलयजमिकर्त्तार प्रणमत वरद देवम् ॥ २ ॥

ओं निस्रोदितनिजाभासस्फुरत्तानिद्रुतात्मने ।

शिवाय परिपूर्णैकचिद्रूपवपुषे नम ॥ २ ॥

ओं श्रीमन्महादेवगिरौ वसुगुप्तगुरो पुरा ।

सिद्धदेशान्प्रादुरासञ्चिद्विशवसूत्राणि तस्य हि ॥ ३ ॥

ओं सरहस्यान्यत सोऽपि प्रादाद्भुताय सूरये ।

श्रीकल्लटाय सोऽप्येव चतुःखण्डानि तान्यथ ॥ ४ ॥

ओं व्याकरोन्निक्कमेक्रेभ्य स्पन्दसूत्रै स्वकैस्तथा ।

तत्त्वार्यचिन्तामण्याख्यटीकाया () खण्डमन्त्रिम(म) ॥ ५ ॥

ओं एव रहस्यमप्येव मातुलीयाय चावदत् ।

श्रीमत्प्रद्युम्नभट्टाय सोऽपि स्वतनयाय च ॥ ६ ॥

ओं श्रीमत्प्रज्ञाजुनाख्याय प्रदान्तोऽप्येवमावदत् (?) ।

श्रीमहादेवभट्टाय स्वशिष्यायाप्यसौ पुन ॥ ७ ॥

ओं श्रीमच्छ्रीकण्ठभट्टाय प्रददौ स्वसुताय च

तस्मात्प्राप्य करोम्येष सूत्रार्थसिद्धमादरात् ॥ ८ ॥

ओं देवाकरिर्भास्करोऽहमन्तेवासिगणेरित ।

यस्मादागमविभ्रशाद्गुन्तेर्धर्मितबुद्धय ॥ ९ ॥

ओं मुक्तसारयुतस्तानि (?) सूत्राणि विवृणोमि च ।

तनात्मन्येव शिवता सर्वस्याखण्डितेव हि ॥ १० ॥

सदास्यह ~ ~ भर्तादि ~ ~ ~ दिरावृता ।

तस्यावृत्तिविनाशाय स्वरूपज्ञातये शिव ॥ ११ ॥

No. 521 23

*Seachehkhanded Igota, by Ashenarōja **

ओं श्रीगणेशाय नम ओन्नम सरस्वत्ये ओम्

विश्वेकरूपविभ्रामविश्वसर्गादिकारणम् ।

परप्रकाशवपुष स्तुम स्वच्छन्दभैरवम् ॥ १ ॥

प्रसरच्छक्तिरुल्लोलजगत्तरिकेलये ।

सर्वसपानि ज्ञानाय भेरनाम्भोधये नम ॥ २ ॥

एकैव बोधजलधेः शक्तिशुक्तिर्जयत्यसौ ।
यदन्तर्निखिल भाति मुक्तामयमिदं जगत् ॥ ३ ॥
स्मृतिमात्रविनिर्धूतनि शेषाज्ञानकिल्बिषाः ।
गुरुसूक्ता वरस्कारा विजयन्ते जगत्त्रये ॥ ४ ॥
तत्सेवाविमलव्यक्तमहामाहेशदर्शन ।
क्षेमराजो विवृणुते श्रीस्वच्छन्दनय मनाक् ॥ ५ ॥
अभिनवबोधादित्यदुतिविकसितहृत्सरोजान्मे ।
रसयत्त सरसा परिमलमसारससारवासनाशान्यै ॥ ६ ॥

End

सर्वत्रैव स्फुरति सतत सर्वसर्वात्ममूर्ति-
योसौ स्वच्छोच्छलितललितौ बोधसिन्धु समन्तात् ।
स्वच्छन्दोऽयं जयति भगवान्सर्वसपत्निधान
स्फीतस्फूर्जन्निरूपममुधास्कारसारस्वशक्ति ॥

इति श्रीराज्ञानकक्षेमराजविरचिते स्वच्छन्दोद्घोषे पञ्चदश पदम् ॥

Appendix III

ADDITIONAL LIST OF MSS BOUGHT IN 1875 76

A—BRAHMINICAL BOOKS

POETRY

No	Name of Work	Author	Fols	Leaves	Date	Material	Character	Place where bought	Complete
624	1 pīlākatī	śāhā mendra	90	16	1718	Paper	Dev	Bharuch	Incomplete
625	śāmbhāṣa	Vālmīki	1127	4	0	Ditto	Ditto	Surat	Complete
626	Śrīnagaratīkā	Kāthīn	7	7	0	Ditto	Ditto	Ditto	Ditto
627	Hārīyānīśāṣya	Hārī	40	9	0	Ditto	Ditto	Ditto	Incomplete
628	Hārīyānīśāṣya	Hārī	47	9	1779	Ditto	Ditto	Ditto	Ditto
629	Hārīyānīśāṣya	Śāmbhāṣa	76	10	0	Ditto	Ditto	Ditto	Ditto

GRAMMAR

630	Pāṇini	Hārī	12	13	0	Ditto	Ditto	Ditto	Complete
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OHARVA

	Chitra malla	625	11	O	Paper	Ditto	Ditto	Ditto
832	Spandanasaravattila	24	15		Ditto	Sarda	Kamir	Incomplete
SIVA PHILOSOPHY								
B-JAINA BOOKS								
833	Kalpakaumud	275	9	1700	Paper	Dev	Sarat	Complete
834	Kumudachandrasataka	21	12	N C	Ditto	Ditto	Pathan	Ditto
835	Gachchhachandrasataka	197	12	N C	Ditto	Ditto	Ditto	Ditto
836	Prameyakamamurtanda	459	10	Ditto	Ditto	Ditto	Ditto	Ditto
837	Harabharavakya	179	12	Ditto	Ditto	Ditto	Ditto	Incomplete
838	Yogasatradipika	231	13	Ditto	Ditto	Ditto	Ditto	Ditto



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